



## One thousand children get better food

Last year was a successful year for World Relief's ministry in the Philippines. Over a thousand malnourished children received help through eleven nutrition centres. Many of the children were able to attain normal weights and their mothers learned how to prepare low cost/high nutrition meals. The mothers are required to assist with the shopping and food preparation as well as attend nutrition classes. They learned well; unit cost per meal during 1980 was only 8 cents.

Some 330 families began self-help projects during 1980. Business loans were extended to seven families, 289

families raised pigs, and thirty-four participated in the cottage industry program, sewing skirts and blouses. More than half of the families in the self-help program increased their annual income by over 20 percent, but even more encouraging is the high percentage who have become involved in Bible study classes through local churches.

Diaconal training has been a major focus during 1980. Seven diaconates completed special training and the first diaconal assembly of the Philippines was organized.

## Blacks against blacks in South Africa

South Africa has two organizations with nearly similar names but of radically contrasting viewpoint and purpose. The *Broederbond* (Federation of Brothers) is an all-Afrikaner secret organization that staunchly defends apartheid. To it most ministers in the (white) Dutch Reformed Church (NGK) belong. The *Broederkring* (Circle of Brothers) is a group to which over three-hundred multi-racial ministers belong. It is fervently opposed to the government's racial policy. But not all non-whites favour to Broederkring.

President of the Broederkring is Dr. Allan Boesak, presently in the United States where he teaches as "multicultural lecturer" at Calvin College in Grand Rapids. The Broederkring aims to unite the four Dutch Reformed Churches, so that together the four can give themselves fully "to the struggle for liberation, justice and reconciliation, according to the demands of the Scriptures."

The Broederkring is currently subject to two ecclesiastical investigations, both by non-whites. The one is carried out by the moderamen of the black Dutch Reformed Church and the other by a special committee appointed by the Dutch Reformed Mission Church (mixed blood). One accusation is that of fostering a theology of revolution. In addition the Minister of Justice, L. le Grange, has accused leaders of the Broederkring of civil disobedience and the refusal to engage in military service. In Dr. Boesak's judgment, the Broeder-

kring may eventually meet with the same fate as the Christian Institute of Beyers Naude and be banned.

### Blasts whites

Dr. Frans O'Brien Geldenhuys, a leading minister in the (white) Dutch Reformed Church (NGK) in South Africa, but now retired, has sharply denounced his church for continuing to defend apartheid. Geldenhuys asks why his church continues to remain silent in the face of open injustice. "The Dutch Reformed Church finds itself in a moral crisis and is internally paralyzed, whereas it could play a very important role precisely now in the present situation in South Africa," he said.

Last year Dr. Geldenhuys resigned his position as Director for Ecumenical Affairs because he found it virtually impossible to establish ties with other churches. In his judgment, both internationally and ecumenically, the NGK is headed for isolation. "I have experienced that visitors from other churches with whom we used to have direct contact, now come as guests of other South African churches or of our daughter churches." In Dr. Geldenhuys' opinion one can't blame the black churches for refusing to support apartheid any longer. If the NGK wanted to, they could send the government of South Africa home tomorrow, for they are the largest South African church and the members back the ruling national party.

### The world comes to Canada

International ships and a host of men from different countries visit the Canadian ports of Montreal and Vancouver on a year-round basis. Chaplains reach these thousands of men with the Word of God and hand out translated portions of Scripture to each of them.

Montreal's Hans Uittenbosch relates one recent story. See page 5.

### Creation captured in photography

Noted Canadian photographer Don Van Polen proclaims a message of creational beauty wherever he goes. His slide presentations have inspired the hearts of many viewers. See story on page 14.

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## Lotteries are immoral, church tells Chretien

Justice Minister Jean Chretien has been told by the Council of Christian Reformed Churches in Canada that lotteries are immoral.

In a recent letter to the federal justice minister, the Council's committee for contact with government (CCG) stated that "lotteries are an immoral and completely inappropriate means for our Canadian governments (provincial and federal) to raise revenues, regardless of the intended use of the monies."

The CCG declares further that advertising themes used to promote these lotteries "are immoral in their characterization of life expectations

respecting the Canadian good life and the relationships between the use of human resources and society's rewards for human endeavours.

False expectations of potential financial security, reward or well-being are cultivated by the lottery advertisements and play upon citizens' insecurities.

"Citizens are seriously misled if they view participation in lotteries as creative, purposeful or meaningful options for life planning or growth," the letter to Mr. Chretien said.

Mr. Chretien was also told that all government programs should receive standard budgetary scrutiny by the

cabinet but that these lotteries seem to be beyond such scrutiny.

The CCG concluded its letter with these comments: "We have come to this statement on lotteries in Canadian government at this time, not because we think the issues are more pressing than those related to the Constitutional debate, human rights, world hunger or peace, but because our long-standing rejection of lotteries has been focused by their expanded use. In other words, they are not going away; they are increasingly commonplace in the absence of responsible political leadership."



Jean Chretien



## Viewpoint

### The challenge of tomorrow

Once the current constitutional debate is over and the dust has settled over the House of Commons, Canada is going to be faced with the need of a strong federal leader.

Last weekend's Conservative leadership review, held as part of the Tory's policy convention in Ottawa, indicates a discontent among a large segment of the country that Joe Clark would not do well as Conservative leader in the next federal election.

Pierre Trudeau has given no indication that he is ready just yet to step down as leader of the Liberal party.

I would suspect that both the Conservative and Liberal parties will choose new leaders in the fall of 1982 — 18 months away. We will not speculate

now on just who the leaders might be. Whoever the person, he and his Cabinet will face a mending job.

The fabric of the nation is coming apart at the seams and the new constitution itself will need some patchwork. The amending formula, giving the big central provinces and the Senate a permanent veto, needs to be changed to offer justice to the West. The Charter of Rights, a quilt produced by political wheeling and dealing, will have to be refined.

Canada needs a statesman, a person who will be able to hold the respect of all the people from all regions of the land. And that is a tall order. During the past few years, Canada has been a nation divided. The defeat of Quebec separa-

tism in last May's referendum and the fading of Western separatism, shows us once again that there is a commitment to Canadian unity. But that loyalty should not be taken for granted as has been seen by the Trudeau government.

East and West must be brought together in two ways; by a strong constitution which respects the rights of all the provinces and regions, and by strong federal leadership. There must also be a commitment on the part of the people that they will make Canada work. That is the essence of any nation.

In view of the fact that the Liberals will be selecting a successor to Pierre Trudeau within the next two years, the Progressive Conservatives would be wise to do the same in replacing Joe

Clark. Both Tory and Grit party policies are essentially the same. They create variations on a recurring theme, but they are basically one party. If each party can come up with a strong leader, then the Canadian people will have a choice.

There is a deep gulf between the federal and provincial levels of government. Pierre Trudeau has done nothing to bridge that gulf. The nation needs a leader who is both compassionate and firm, sensitive and strong.

There is a strong challenge for the next government to make the new constitution, flawed though it may be, work to build a united Christian nation.

Keith Knight

## OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

### Will Christianity survive in Europe? — conclusion

Europe is a strategic continent for the spread of Christianity. This centre of Western civilization is in close proximity to the land of Israel and surrounding Arab nations. Many Europeans emigrated to Canada, U.S., South America, Australia and other places.

The apostle Paul found the doors of Asia and Bithynia closed to him. The Lord wanted him to enter into Macedonia and Europe. In a vision in the night he heard the voice of the man of Macedonia calling to him: "Come over into Macedonia, and help us." (Acts 16:9). Paul spent much time on European soil. The Gospel was preached. Europe became a Christian continent. Thousands of missionaries left Europe to plant the sign of the cross in faraway lands.

How times have changed! Now they even ask the question: "Will Christianity survive in Europe?" I believe that it will survive. Even now the Church is advancing, though the growth is slow. Jan Van Capelleveen said at the European Congress on Evangelism, which took place in 1971 in Amsterdam, that the European is more inclined to listen to the Gospel today than in the sixties.

Youth in Europe is more open to the Gospel than any other age group. There is a revival of interest in spiritual matters. Many of these young people come from non-Christian homes. Dr. John Stott believes that the evangelical church is getting stronger. He says: "I think in Europe the quality is rising... The standards are rising, if not the numbers."

Donald Dean Sweeton, a professor at Continental Bible College in Brussels, is cautiously optimistic about opportunities for the advance of the Gospel in Europe. In an article *Evangelical Trends in Europe, 1970-1980*, he identifies four evangelical trends that should provide guidance in pursuing opportunities for evangelical activities. First, the past decade produced a growing desire for evangelical cooperation. Second, the past decade has produced a greater exploitation of printed materials. Third, the decade has produced a growing concern for evangelism and missions. Fourth, the decade has witnessed a

growing concern for theological education.

European evangelicals are no longer imprisoned by the "survival is good enough" mentality. In 1976, the Fellowship of European Theologians was founded to provide a forum to stimulate evangelical theology. More than 90 theologians attended its first conference at the Belgian Bible Institute in Heverlee, Belgium. They came from 16 countries, some of them from communist Eastern Europe. Two Urbana-like meetings (Mission '76 and Mission '80), were held at Lausanne, Switzerland. These meetings were planned and executed by a small core of committed young people.

Evangelicals now have five university-level theological schools: Faculte Libre de Theologie Evangelique (Vaux-sur-Seine, France), Freie Evangelische Theologische Akademie (Basel, Switzerland), Faculte Libre de Theologie Reforme (Aix-en-Provence, France), Freie Theologische Akademie (Seeheim, West Germany) and the newest faculty at the Belgian Bible Institute, Heverlee. All these institutions, except one, were founded during 1970-1980.

The many "guest-labourers" in Europe receive attention from evangelicals. Since 1970 the Gospel Missionary Union has had an evangelistic program aimed at Moroccan Arabs. In 1974 an Arab centre, "The House of Life," was opened in a heavily North African area in Brussels.

Wayne A. Detzler, in his book *The Changing Church in Europe*, claims that Germany shows the most promise for evangelical growth, followed closely by Switzerland and The Netherlands. In Holland, the churches have complained about declining attendance. The big cities, especially, have witnessed a marked erosion of spiritual interest.

But there are also encouraging signs. More than 150,000 subscribe to the "Evangelische Omroep." In December, 1980, the "Reformatische Bijbelschool" announced the purchase of a complete set of buildings in Zeist for its rapidly expanding operations. The Bible school has been in existence since

1972.

The growth of the evangelical movement in Europe is encouraging. Committed young Christians are working hard for the cause of Christ in this post-Christian continent.

This survey of contemporary Christianity in Europe has been very much on the surface. I have only tried to draw the attention of the readers to the spiritual turmoil in Europe; its causes, problems and opportunities. I hope that my concluding observations will stimulate further discussion on Europe — a continent in need of Christ.

First, foreign missionaries and nationals need a consistent commitment to the historic view of the inspiration of Scripture. J.H. Bavinck spoke of the importance of a Reformed approach to the Bible.

What is more detrimental to the cause of missions than casting doubt on the message you wish to bring? Bavinck remarked that each question of Biblical criticism, each suggestion that a Bible writer may have been mistaken, is a hindrance when you stand in front of a Muslim or another nationality, who comes into contact with the Gospel for the first time.

Second, the Gospel presentation

must seek to transform not only individuals but also cultures. Two thousand non-Europeans are working in Europe as missionaries. Many of them are associated with "faith-missions." During the 60s and 70s, missionaries from Canada and the U.S. have played an important role in church growth and supporting evangelicals. They have come mainly from a fundamentalist background and have little concern for the task of the church in regards to modern culture. Apart from works of mercy, the world is left for what it is. The cultural experience of life is left to the forces of unbelief, and in public life the Christian voice remains silent.

Third, a revival is needed in the European churches. Rev. A.M. Lindboom wrote that in Holland more and more prayers are offered — pleading with the Lord for a real spiritual revival. Let us join our Christian brothers and sisters in Europe in their prayer:

*Give us a watchword for the hour, a thrilling word, a word of power, A battle cry, a flaming breath, that calls to conquest or to death, A word to raise the church from rest, to heed the Master's high behest, The call is given: Ye hosts arise — our watchword is evangelize!*

### CALVINIST CONTACT

**Editor and Publisher**  
Keith Knight

**General Manager**  
Harry de Vries

**Accounting:** Helen Van Goozen  
**Advertising:** Deanna Struyk  
**Circulation:** Anje Buma  
**Design:** Jeanette Jansma-Narria  
**Typesetting:** Laurie Payette

**Edmonton Editor:** Wilma Binnema-VanderSchaaf  
**Circulation:** Suzanne Duiker

**Contributors**  
Irwin de Vries  
Ralph Heynen  
Lynn Miller  
Johan Tangelder  
Carl Tuyl  
Ben Vandezande  
John Van Harmelen

**Editorial Council**  
Rev. J. Geuzebroek, President; Rev. J. Van Harmelen, Secretary; Dr. R. Kooistra, Mrs. I. Parlevliet, Rev. John Drost

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**Head Office**  
99 Niagara St.,  
St. Catharines, ON  
L2R 4L3  
Phone (416) 682-8311  
Office hours: 9a.m. - 4p.m.

**Edmonton Office**  
Suite 211,  
10020 - 106 St., Edmonton,  
AB  
T5J 1K6  
Phone (403) 423-4949



# LETTERS

## Express love with Christian education

**D**ear Sir: In the last few months we have seen a lot of space in the *Calvinist Contact* used to inform the readers of the development in Christian Education, but I am troubled about some aspects of Christian education.

I'm wondering for whom all these institutions are established. It seems to me that many institutions are personal or group projects of building a kingdom of their own. No other issue has done more harm to the Christian Reformed Church than Christian education. Many churches are divided because of it. The church leaders must promote Christian education. If a drive is planned or funds are low, the minister is told to pray for it or preach on it. I doubt if prayer or preaching is really wanted; the purpose: to get the money coming in.

What really gets me is what's going on behind the scenes. I'm sad to say that many board members know all the scripture verses which may be in favour of Christian education, but many seem to have no knowledge of Christian love and concern. Why does a supporter condemn a non-supporter? Why does one stand

condemned if one cannot, for whatever reason, support a Christian project? And why does the church remain silent when evil and unchristian practices occur against a teacher or principal to get him/her out by hook or by crook as is occurring in a number of places?

Have you ever wondered why so many principals and teachers are needed every year? You guessed it. Someone or some group did not like his/her speech, manner of dress or some other trivial thing, and would not rest until they succeeded with removal. Lives are harmed, reputations ruined, an imperfect person is replaced by another imperfect person, and all this is done in the name of Christ! For His sake, wake up: a kingdom divided cannot stand!

What example are we to our children? Many times the actions speak so loud, they cannot hear what we are saying! Some through their actions show that they seek first Christian education and all the other things are of no concern to them. Whom do we serve, the Lord of Christian education or Christian education?

Also, I wonder how many

mothers have to work to support all the umpteen institutions current and planned, and how many people will be so busy with meetings, etc., that the local congregations suffer because of it.

I think we have come to the point where too many work for the institutions and workers for Christian causes in the church become non-existent and volunteers unavailable.

Warren De Boer,  
Barrie, ON  
Burnaby, (BC) Chr. Ref. Church

## Appreciates article

**D**ear Sir: The article in the January 16 issue of the *Calvinist Contact* by Suzanne Duiker under the heading "Proposed Constitution poses threats to separate schools" was really good. It pointed out plainly and clearly one of the dangers in the proposed "charter of rights and freedoms." This article was much appreciated. Thank-you.

D.H. Van Harten,  
Surrey, BC

## Questions raised about "mixed marriages"

**D**ear Sir: We were very disappointed in William Rang's article on "Mixed Marriages" in the January 16 issue. There were a number of startling implications that we would like to draw to your attention through a series of questions.

1) Doesn't the term "mixed marriage" usually refer to marriage between a believer and an unbeliever? If so, is Mr. Rang calling Christians of other denominations "unbelievers?"

2) Do people of other denominations believe in a different God than Reformed people believe in? Is their faith of lesser value in God's sight than the "Reformed faith?"

3) Does the "community of the saints" refer to the "Dutch" community only?

4) Is it wrong for a CRC person to marry a Christian from another church and then join that church? If that church preaches God's Word and is actively spreading the Good News to all people, why not

give them your blessing?

5) Must our children attend Christian schools before they can know and love Jesus? Shouldn't we be concerned about the salvation of members of our community as well as that of our children?

Please note Galatians 3:28: "There is neither Jew, nor Greek, slave nor free, male nor female, for you are all one in

Christ." Also check Ephesians 4:4-6.

We realize that different cultural backgrounds can cause difficulties in marriages, but if God leads two people together and they trust in Him for all their needs, their marriage will be good. "Seek ye first His kingdom" (Matt. 6:33).

Ron and Roberta Biel,  
Lacombe, AB

## No assistance

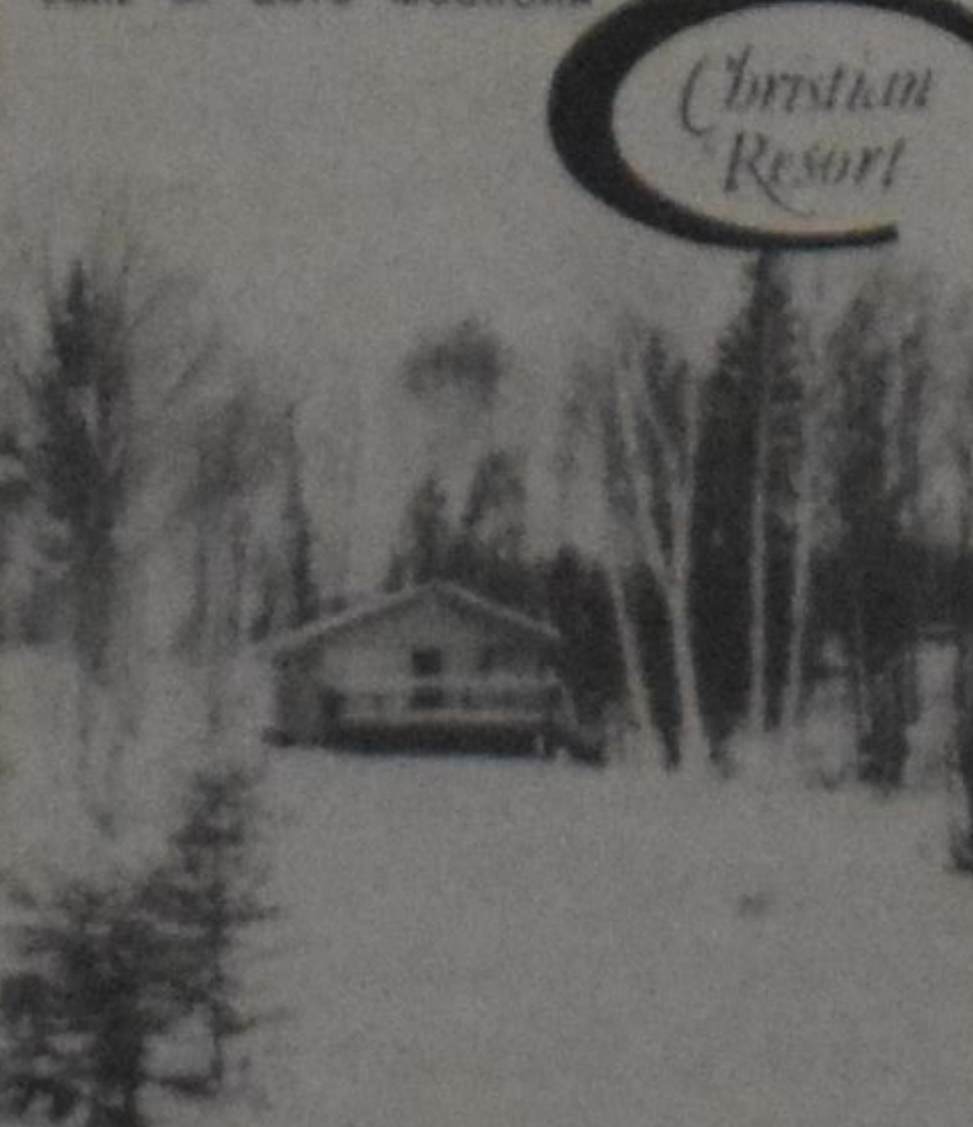
**D**ear Sir: May I respond to the letter, "School Board responds (January 16, 1981). This is in reply to my letter of December 19, 1981, "Banished from Christian Education." I do not blame the London Parental School Board for not being able to remember the instance 10 years ago. We all do forget things at times.

But the fact remains it happened. Now, after some response, it appears, I have left some questions unanswered. Mainly, did I go for assistance? I did go for assistance to the deacons and was told the deacons did not have a fund for this, (so no help). And I told the consistory. They were aware of this as well.

Mr. Jannes Linker,  
London, ON

## Blue Water Acres

LAKE OF BAYS, MUSKOKA

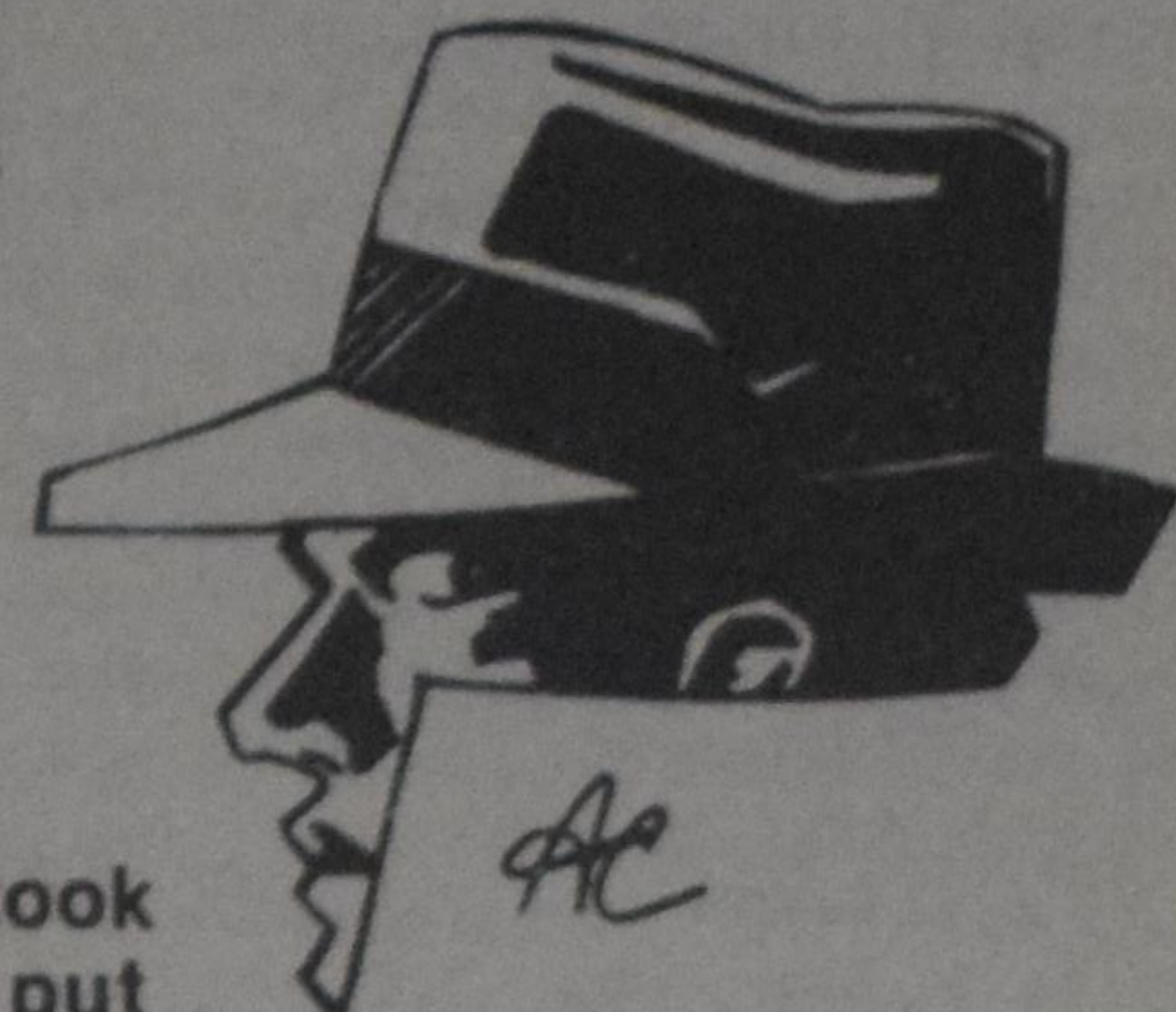


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# Church Page

## Partners in missions

Greetings from Manila! It seems quite impossible, but over three months have passed since we first landed at the Manila International Airport. Many, many things have happened since then, and life has been full and rewarding, at times also exasperating.

We do appreciate the letters we have received, although it takes as long as six weeks sometimes before they arrive here from North America. It seems that the mail accumulates at the post office, and that it takes quite some time to sort it all. Added to that, of course, is the fact that here in the Orient, time means something different than it does in our time-conscious, efficient West! It can take more than five months for a parcel to arrive here from North America. People leaving Manila for the U.S.A. usually take along others' mail for the sake of speedy delivery, and that is just how this letter will travel quickly — across the ocean in a friend's suitcase, then mailed in Michigan.

I do believe that we are all adjusting quite well, and for that we are deeply grateful. We have said to each other many times that this is a gift of grace; and we are conscious of that, of course. It is also the result of the many people who, like you, remember us and our fellow missionaries on the field in prayer. That is so important. We wish you to know that we appreciate that partnership so very much.

How does a typical day look in the Kwantes family? Well, the alarm goes off at five each morning; we get up (but not always eagerly!) and by five-thirty we are at the table. At six, Ted and Matt leave the house, to be picked up near here for the one-hour bus ride to school. At that time, Anne is out jogging, and I head for the study, knowing that I should be out there with her on the road. Then it is time for language study and for the many other things which must be done. This is the time when I usually do my work connected with the business aspects of our field council.

Noontime comes quickly, and we have adjusted well enough, or are tired enough, to join in the Filipino custom of

## PRESS PARADE

enjoying a siesta. For an hour or so we shut off the noise and the work for some sleep and reading — this comes at a time when the tropical sun is the hottest. At two o'clock we begin our formal language school lessons. While we are there Ted and Matt return from school at about three o'clock. After supper and some odds and ends we're good and ready for sleep by nine or nine-thirty. Weekend schedules are different, though. I have the privilege of preaching a few Sundays a month (yes, in English), and weekends are also times to visit friends and do some special things.

That gives you a picture of how our days are filled. We'll fill in more details as we write and visit with you via the printed page from time to time.

There are so many opportunities for mission work here. The response is encouraging and the need very great. We have seen the desperately poor and the very rich living almost next door to each other. Children have already come to the door to ask for food. The blind ask for money at major intersections when vehicles

are stopped for the traffic light. We've seen badly malnourished children who have been left by their parents. The list goes on and on. We are deeply grateful that the Lord has brought us to this land. It was a big step, and at times we doubted if it was the right thing to do. Now that we are here, we ask that our presence in this country may be used by our Lord in building his church in the Philippines. With good wishes for you and your families,

The Dick Kwantes family,  
First Chr. Ref. Church,  
Montreal, PQ

## Ministers needed

The following letter was received from Classis Eastern Canada: The student fund committee of Classis Eastern Canada wishes to bring to your attention a matter of *grave concern*. The facts are a declining enrollment at Calvin Seminary especially from the Canadian churches, which means in the future, a greater number of vacancies in our Canadian churches.

Brethren, as it is your calling to encourage young men to enter into the ministry of the Christian Reformed Church,

we hereby urge you to pray and actively recruit qualified men in your midst to seriously consider themselves for this ministry!

Hebron Chr. Ref. Church,  
Renfrew, ON

## A weekend workshop for engaged couples

In the near future, Dr. Harry VanBelle will again lead a workshop for engaged couples. Each workshop will run from Friday night through all day Saturday. It will deal with such topics as: Christian marriage, communication, love, examination of yourself and your relationship, sex, and budgeting. The format of this workshop will include some presentations by Dr. VanBelle and general discussions. But some of the emphasis will be on having the couples discuss the topics with each other privately. The aim of this workshop is to strengthen the relationship between the partners, to create more openness between them and to have them become more aware of what is involved in starting a Christian marriage together. Last year's participants highly recommended this workshop. They would also advise you to sign up for it well before the wedding date. The workshop will be given as soon as enough couples sign up.

Surrey (BC), Chr. Ref. Church

## PASTORAL PONDERING

### Profession of faith: A thing of the past?

Profession of faith is a serious matter in the church. It is that time in a person's faith-life when he or she says, "I'm a true believer in Jesus and I am ready and willing to assume my responsibility in his church." We are always very grateful that the Holy Spirit continues to add to the church on a regular basis. While we see at the baptism of infants, God at work in covenant, at the profession of faith we see that work blossoming and bearing fruit.

The Trinity congregation is a young congregation, and obviously our maturing young people did not grow from baptism to the age where they could profess their faith in the midst of this church. Our "system" of worship, instruction and training in homelife and God's blessing on it cannot yet be spoken of in terms of certain consequences; that will come as the Church itself matures.

Yet, it is not too early in the life of the congregation to ask for the evidence — at least at an objective level — that today's young people of 18 and older in the still youthful Trinity congregation are positively or negatively responding to the "call of the gospel." I should mention that essentially all of the young people of the congregation between the ages 12 and 17 regularly and faithfully attend catechism classes. We thank God for his blessing on this work.

But what about those who are 18 years of age and older? On a regular basis prayer is offered at the elders meeting for the 12 or so young people who basically no longer attend worship services, here or elsewhere. Some of them worship infrequently, but all of them live lives that are almost completely separate from the congregation. An additional 6 (approximate) young people 18 and over worship intermittently, as far as the elders can tell.

This season there are 6 young people attending the regular catechism class for 18 years and older. That's about the same number as attending at the conclusion of last season. There are also 37 young people in that age bracket who are not attending catechism classes, here or elsewhere, as far as we know. Some of these young people, however, live elsewhere, attend school, are married, or have some other reason for not attending catechism.

Last year 4 young people of the Trinity Church attended the profession class. At the conclusion of the season, none of that group felt free to make profession of faith. This year, so far — and the season has barely begun — 3 young people have formed the profession class, two of which were there also last year.

In terms of objective, numerical factors, this picture is accurate and complete to the best of my knowledge. What does one say about it? Do you believe this is cause for concern, and if so what should or could be done about these young

people? It is possible to suggest that the church is "at fault": not attractive enough in worship, too strict in requirements, insufficiently relevant to the 20th century. It is also possible to say that the family climate contributed to the situation: too much freedom, too demanding, too critical of the church.

We don't know, of course, if any of these factors or others were or are involved in the fact that some 37 young people in the Trinity congregation apparently are not prepared to make profession of faith. What is without any doubt true is that all of us — and they too, are being attacked by the evil one and also need to fight against their own unbelief.

What is needed in our midst is conversion! Will you pray for that?

Rev. R. Stienstra, Trinity Chr. Ref. Church, Abbotsford, BC

### A member's perspective:

I am sad, I am shocked, and I am concerned about the things I read in last week's "Pastor's Perspective."

I am sad because of the lack of response so many young people are showing to the gospel call. While Vietnamese and Africans are coming to the Light, (praise the Lord), some 37 young people seemingly are not interested. Could there be a hardening of hearts when on the average more than 100 sermons are preached annually together with hundreds of prayers, and still there's little or no response?

I'm shocked that last spring only one made confession of faith. What is happening? What are young people interested in? It seems they can make decisions about all kinds of things. They can buy cars, find boy/girl friends, move out of parental homes into apartments, but to make a stand for Christ must wait. How patient must the Lord be when he has been so good to us? Some time ago a person said to me, "We need either a real persecution or a real conversion." Which one do you prefer?

I'm concerned. I'm concerned this present trend becomes acceptable. Isn't it ironic that many of us are running off to the jail ministry, evangelism, Daily Vacation Bible School, Coffee Break Evangelism and what have you, and the home-front is crumbling? I'm well aware that we cannot convert anyone. The Holy Spirit must touch our hearts and the hearts of our young people.

Our pastor is pleading with our young people. He counsels them and weekly shows the way of salvation in word and deed. We all must join in to make intercessory prayer. We as a congregation should make this our primary goal this winter season. We as parents must make a solemn pledge to talk and pray with our young people. Elders must make this concern number one and at our congregational meetings we should include a prayer session asking the Holy Spirit to kindle a flame of heavenly love. We must plead with our Father to change hardened hearts. We must ask the Lord fervently to show us how much he loves us by giving his life and pray that the Holy Spirit will touch and heal brokenness and separation.

Yes, pastor, we'll work and pray for that.

## Church News

### Christian Reformed

#### Called

—to New Glasgow, NS, Rev. William Suk of Georgetown, ON.

#### Declined

—to Brockville, ON, Rev. William Suk of Georgetown, ON.

—to Chatham (First), ON, Rev. Jack Quartel of Ottawa (Calvin), ON.

—to Williamsburg, ON, Rev. Bernard Bakker of Stratford, ON.

### Church Bulletins

Churches are requested to send church bulletins to:  
Rev. J. Van Harmelen,  
41 Skyway Village Estates,  
Palmetto, FL 33561.

### Orthodox Christian Reformed Church

Sunday worship service  
at Orange Hall,  
Maitland St. North  
Minister.

Rev. Cornelis Bronsveld  
10 a.m. worship service  
2:30 p.m. worship service

★ ★ ★



## We'll continue with it

by Hans Uittenbosch

Rev. Uittenbosch is seaway chaplain in Montreal, PQ.

It is the custom on board most ships to invite the entire crew into the officers' mess-room, for Christmas dinner. It is the task of the ship's master to open the dinner with a brief speech, the reading of telegrams, mostly from the owners and charterers, and the expression of good wishes.

Most ship masters do not relish that task. They are seamen by profession, not speech-makers. Moreover, they find themselves before a curiously mixed company, as for example on the 'Camelia B.' where the Greek master stood before Punjabi, Tamil, Singhalese, Afghanistani, Pakistani, Ghana, Spanish, Portuguese and Yugoslavian seamen, besides a few seamen out of his native Greece.

It is in this setting that a unique opportunity can be utilized to remind everyone of the Christ, whose birth on earth is the occasion for the celebration before which they find themselves. With the parcels you so kindly mail me around Christmas, I prepare a specially directed Christmas greeting to each ship. I have visited the ship. I know a bit about it's atmosphere. Some people may have been in one of our Chapel services. So in my 'Christmas greeting' I can make my message personal, and with greater freedom point them to our Lord. I am able to 'preach' a personalized 'mini-sermon.' Now, since in most cases the Master of the ship is delighted to be delivered of his Christmas speech-making, I suggest that he read my letter and so he becomes my 'voice.'

As one Captain, himself a Hindu-Indian, in charge of a crew of Portuguese and Filipino seafarers, said when I presented him with the suggestion that he might like to read my 'Christmas greeting' at the Christmas dinner: "This is just the type of thing I had been looking for. I had been wondering already how to deal with this rather difficult and awkward situation, of having to make a speech about the Christ, being a Hindu myself."

So, the word of the Lord was 'preached' to some 900

seamen on 31 ships on their way to Poland, Italy, China, Bangkok, Casablanca, Brazil, Amsterdam, Lagos, Russia, Algeria, France, Cuba and Tahiti.

In my letter I always refer to the Scriptures, and suggest that one verify the record of events surrounding the birth of our Lord. Don't take anything for granted: Read it for yourself. Read also of the consequences of that birth. Read how it involves you. Read the steered language of our Lord, when He summons us to fall in line with Him, and discover that the Christian faith is of a sophisticated order.

To support that challenge, I have your parcels accompanied by a copy of the New Testament — one for every person on board — in his native language. That is a puzzle to figure out sometimes, as it was in the case of the 'Camelia B.' But puzzles are there to be solved.

The aim is that the reader of that New Testament gets the puzzle of his life solved by discovering Christ. And as long as telegrams out of the South China Sea\* or the Suez Canal come back to us, and as long as letters and cards to all sorts of people who have prepared a parcel indicate appreciation, and as long as a ship bothers to call from a port 350 miles away, asking for a shipment of Christmas parcels to be flown in, and as long as there are identifiable instances where we can point to the mysterious workings in the hearts and lives of people, we'll continue with it!

We'll continue to invite you to again join in, when Christmas approaches. We'll continue to solicit your prayers for those who are on the high seas, that the words of Psalm 107 may come about: "That they will (truly) see the wonders of the Lord in the deep" — as the wonders of the Lord!

We'll continue to ask you to remember their wives who are alone for extended periods of time. We'll continue to place before you, their children, who grow up without the direction and guidance of their father. And we'll continue to ask you "to pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you!"

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# BETWEEN US

by Phyllis Kroeker  
C.C. Columnist

Growing up in a Christian home can be wonderfully absolute, especially when the community supports your parents' views.

The world and all its temptations are held at a safe, theoretical distance for a time. When you do, eventually, leave the nest, your equipment is neatly tucked into the bags at your feet, along with mother's home-cooked treats.

Your spiritual survival kit includes:

1) knowledge that Jesus will help you face temptation, while mother and dad shore things up with prayers back home;

2) confidence that a firm "no" will suffice to maintain virginity until marriage;

3) awareness that a gentle "nay" at the sight of alcohol will strengthen your witness while denying the devil a toe-hold;

4) the Word of God, stuffed into your tennis bag by a harried mother as she holds you at the door for a last, lost look;

5) yourself, beautiful you, young and strong. The world is yours, and with

God's help, you're going to make it!

Later, in a dimly lit hallway full of cooking smells, you fumble for the key to your door, your new home. Inside the room, you wait a moment before turning on the light. A neon light somewhere sends flickers of life up the wall: on, off, on, off.

The landlady's words ring in your ear. When you handed her the first month's rent, she peered at you with keen eyes, and said, "Now if you want the opposite sex to stay overnight, you just go to a motel. I'll have none of that in this house." Imagine, someone thinking you were That Kind of Person, and led That Kind of Life.

You stretch out on the bed, feeling for lumps. It rocks you like a cradle, sagging marvellously in the middle. This is it baby. You're the boss, and you make the rules.

When you come home at two in the morning, you won't have to face mother nodding over a book, waiting for you, asking questions.

If you neglect your Bible, no one on earth will know.

If you say a faint "yes" to the proffer-

ed glass of wine, the headiness of autonomy will send you reeling before you lift the glass to your lips.

What will you do if your firm "no" merely brings a sweet smile to a date's enchanting lips? Earlier, when you walked hand in hand, he saw the pools of loneliness lurking in your eyes. Here, in the dark, lips, no matter how firmly set, can become vulnerable.

What will you do?

Strong, beautiful you, with the world of infinite choices stretching before you in a fifty or sixty year journey: you are at the helm. You feel the crushing load of responsibility as you dive into yourself for bits and pieces of wisdom, looking for the old, comfortable absolutes.

Every time you lift a rock, a new question drifts free. Where are the answers? You rifle through your conscience for the good, solid measuring sticks planted there in your growing years. Everything has become soft flesh, and your fingers are burning.

You pick up the Bible and flip through it. The pages rustle loudly in the silence of your room, and you can't find what

you're looking for. What are you looking for?

Eventually you settle for anything, and the voice of Jesus comes to you, relating a parable; dropping the Beatitudes into your mind like dewy flowers; praying at Gethsemane; forgiving the woman at the well; admonishing you, "You cannot serve God and Mammon."

You try to fall asleep, clutching your Bible, hoping mother is praying for you. In a voice that sounds childish, you ask Jesus to be your shepherd. But it's all right, it's between you and God now, and you're not ashamed to be a child before Him.

Peter betrayed Jesus, in the dark, away from the watchful eyes of his fellow believers. Jesus understood, and forgave.

You drift into sleep, hearing your own voice: "Jesus, help me to be a rock. Help me to be a rock. To be a rock."

Your sagging bed finally rocks you away, and you spend the night nestled in long, sweet-smelling grass beside still waters. You are not alone. The Shepherd is with you always.



## PASTORAL COUNSELING

How to find forgiveness

By Rev. Ralph Heynen

Often people have difficulty in finding forgiveness. They confess that they've sinned; they believe that God forgives sins, but in their own hearts they continue to carry the burden of guilt and shame. This can bring a person to anguish and remorse and can bring a great deal of depression. These people do not really feel forgiven, down in the depths of their hearts.

Over and over again, burdened people have come to me through the years and said: "If only I had had the courage to hold out against temptation. If only I could live those moments over again, how different it would be." There is a constant warfare between the two natures within us. There is a struggle between right and wrong.

The fact that we are Christians doesn't mean the end of that war. The closer we walk with God, the harder the evil one presses his attack to win us to his side. There are always things in life that are black or white — and they are pulling against each other. You've seen the cartoon where a person has a devil with his pitchfork, on one side of him and over on the other shoulder there is an angel speaking to him. It expresses the idea that you have that conflict within you.

Each of us has the capacity for evil or good; each decides which shall have the upper hand. If I am an angry person, I may clench my fist and feel that I want to hit someone or do him harm. But I can also open my hand to that person and

with a warm handclasp I show him that I'm ready to forgive, to be his friend. This battle goes on within us, between these two natures. Paul talks about this in the last part of chapter 7 in Romans. He talks about the good that he would do, and the evil that he doesn't want to do.

When we say that we want forgiveness, we must ask ourselves: Do we really want to stop the sin that's bothering us? Do we really want to break with the temptation that comes to our lives? There are some people who become very remorseful when they're caught at something. They're not so sorry about the sin, but they're sorry about the results of the sin. Like gossip, dishonesty, infidelity — do they really want to overcome these sins?

When one of our little grandsons has done something wrong, he says: "Mommy, I'm sorry." She keeps an eye on him for a while and it isn't long before he's doing the same thing again! She says: "I thought you were sorry! I don't think you're sorry!" And he says: "How can you say that! I said I was sorry!" She replies: "You weren't sorry enough to quit!" When we quit sinning and quit doing what we know to be wrong, then we prove that our repentance is genuine.

I don't know how many of you have worked with alcoholics. They may promise and promise so sincerely — particularly those within the church or the Christian community: "I'll never take another drop!" But we're not too

inclined to accept what they say. There are some who stop but unfortunately there are many who have made great promises and seemed very sincere, but a week later they're drunk again.

It's true that there are some who are very weak in character, and temptations are not the same for everyone. I've known some people who are scrupulously honest in their business dealings. They wouldn't deceive anybody! But they are dishonest in their marriage. I've seen people who deal with others and say: I love them and I care for them. Then they turn around and gossip about them.

We all have our own weaknesses and our own particular struggles. We all have to learn to resist and overcome the particular things that our grandparents used to call "bosom sins." (But I'm afraid some of these sins were really enjoyed a bit!) We can only do this if we learn from our failures. Failures have a place in life. They teach us where we made our mistakes. They help us to learn to do better in the future. We can reach out with a greater resolve to do better. This may not happen the first time we try. But if we keep fighting against temptation we will have victory over sin.

I would like to stress this thought: If we really want to feel forgiven, we have to keep up this battle against sin. We can't do it alone — we don't have to do it alone, because God gives us His grace to overcome sin. But we must keep on praying and develop the power to resist

evil. In order to do this we have to build a positive and constructive life. This requires a will and a firm resolve. A Christian life should be a positive one. We have to move forward. If we say: "I'm going to do that" and then at the same time within our heart say: "I don't think I can," well, it's not going to work.

With God's help we can overcome the evil and all that which is wrong. Our faith will lead us into a fellowship with God and we find gracious forgiveness in Him. We need a positive and constructive force to overcome evil. What is that force? It is the link that binds us to Christ Himself, and He tells us that we can be more than conquerors "through Him that loved us." If we are linked with Him in faith, forgiveness will be ours.

We trust that you will be able to find the joy of forgiveness. There is nothing in life more wonderful than that! We forgive ourselves, but above all, we know that our heavenly Father forgives us, through Christ. Take hold of that thought.

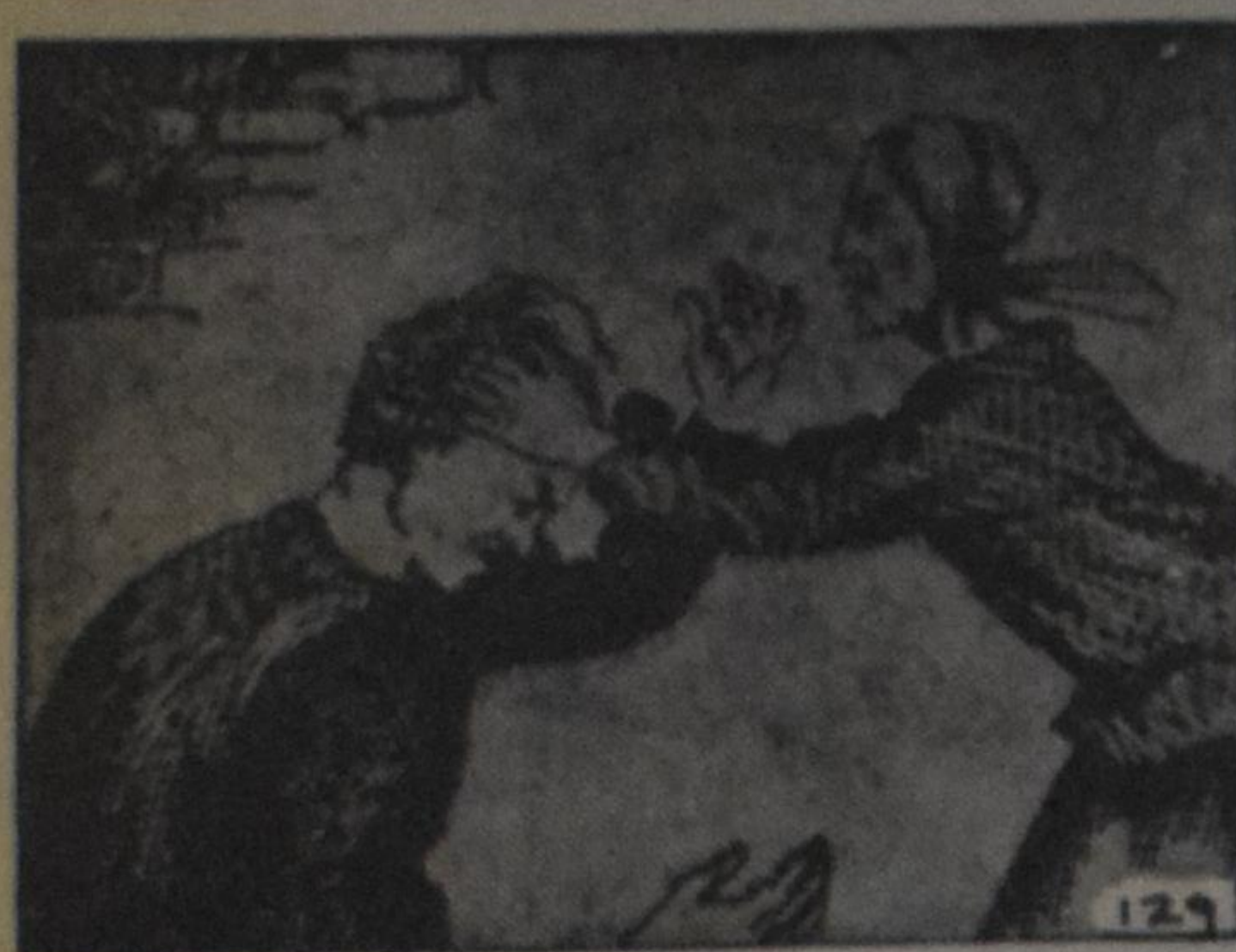
### THOUGHT FOR THE WEEK:

There are a lot of things that can dim our hope. We may experience setbacks and disappointments and frustrations. But try to be one of those people for whom hope springs eternal in the breast. As John tells us: Everyone that has his hope set on Him purifieth himself, even as He is pure.



# The Adventures of the Jolly Baker

by W.G. Vandehulst



129. "L-l-let me g-g-go!"

But Mrs. Bumble didn't let go. She was overjoyed that at last she had her husband back again. She felt him squirming and tugging to break loose, but she only squeezed him tighter.

"Henry, hold still. Cut that out! Quit acting so silly. Don't you know who I am? Hold still, Henry. Don't you recognize my voice? It's me, your wife, your own dear, faithful wife. Oh, Henry, it's me, Prunella!"

"W-w-wife?" stammered the confused kitchen helper. "Wife? M-m-my wife?"

But he wasn't married! This horrible witch was telling him that she was his own dear, faithful wife.

130. He made a desperate lunge. Mrs. Bumble could no longer hold him. He slipped out of her grasp, but she grabbed again. That numbskull, didn't he hear her? Didn't he understand that he was in the arms of his own loving wife? "Oh, Henry, you stumblebumble, come to me!"

She grabbed again. His fat, round head slipped through her arms. Her fingers fastened in a thick mass of curly hair. A chill ran up her back. Hair? Oh horrors, how could that be? "Henry, where did you get that hair? How did —"

In his eagerness to escape, the kitchen helper stumbled and tumbled backwards.

At last Mrs. Bumble understood. Oh, how mortifying! It wasn't her husband; it was someone else!

131. Meanwhile, the real Baker Bumble was standing beside the King's bed to take the King's pulse. His hands trembled with fear. He groped for the King's pulse because the gold cap had told him to. But Baker Bumble had never taken anyone's pulse before.

His fat fingers fastened on the King's arm, but they weren't at all in the right place. Instead of feeling the King's wrist, he pinched his forearm as tightly as he could. He didn't know what else to do. Doctors did such strange things. Baker Bumble perspired with terror.

132. The King lay motionless, his eyes closed. This doctor was taking so much time feeling his pulse . . . and in such a strange place. Now he was pinching so hard it hurt! The King had had his pulse taken many times before, but never like this. Ouch, this queer duck was pinching hard! He sure was an unusual doctor.

The King opened his eyes a little and out of the corner of his eyes he peered at the man who was treating him. It was dusky in the bedroom. Only a few candles were burning, so it was almost dark beside the bed. The King couldn't see the man very well. All he could see was that the doctor was very fat and that he had forgotten to remove his hat. The man's hands were shaking. How strange!



133. Then suddenly the King's eyes opened wide. He tore his arm loose from the doctor's grasp and shot upright, looking as if he was about to tear the doctor limb from limb. He forgot the strange taste in his mouth. He forgot the poison and his own illness. Only one thing filled his mind now. His eyes flashed with rage.

"You scoundrel! You cheat! How dare you come here? Who brought you here? You're supposed to be in the deepest darkest dungeon for making that exploding raisin bun. What are you doing here posing as a doctor? You bold beggar! You troublesome trickster!"

134. "Seize him! Seize him!"

The chamberlains rushed forward in consternation. They didn't understand what the King was yelling about. The gold cap began to tell him, "Your Majesty, this doctor didn't make any raisin buns, and he wasn't in the dungeon, he was in the lab." But the King didn't give him time to finish. Again he shouted, "Seize him!"

The chamberlains seized the doctor's arms. One yanked off his hat.

"See?" bellowed the King. "It is you!" And as one chamberlain brought a candelabra closer, he cried again. "Yes, it's him — Baker Bumble from Baker Bumble's Bunnery. Deny it if you dare, you imposter! You mad raisin bun bomber!"

"B-b-but your Majesty, I-I-I —" stammered Bumble.

135. The King was becoming angrier and angrier. He swung one leg out of bed. "You scoundrel, you've deceived me as I've never been deceived before. It's an outrage! I sent for you and promised you gold ducats. A gold medal awaited you. Honor and fame. And you? You made a laughingstock of me. Why? Why? What have I ever done to harm you?"

"You planted that big, loaded bun on top for me — the great mighty King of the North. And when I bit —"

"But how did you get here as a doctor? Are you a wizard? Have you come to plague me again? Where did you come from? How did you make that raisin bun explode?"

136. "Explode?" Baker Bumble stood in front of the furious King held by four pairs of strong hands so that he could hardly stir. "Explode?" His eyes widened and his jaw dropped. Now he understood!

And even if they had threatened him with the most awful punishments, he couldn't have helped himself. He threw back his head and laughed. "Ha-ha-ha! Exploding raisin buns! Ha-ha-ha!"

His big belly shook with laughter. He laughed so hard tears ran down his cheeks. He laughed until his captors with their shocked, outraged faces shook with him. The whole room rocked with his laughter.

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## Calvin College

# CALVIN HAS.

## Tuition up at Calvin College

by Bill Dykstra

Rev. Dykstra lives in Kingston, ON



The first of two annual meetings of the Calvin College Board of Trustees was held February 2-4 on the campus in Grand Rapids, MI. The Board met this time in brand new facilities. The recently completed addition to the Commons houses, besides the new board room, the offices of student government, publications, and the college chaplain. Dominating the main wall of the board room is a large, colourful mural, the work of Calvin artist Chris Overvoorde.

Although these are difficult times for institutions of higher education in general, Calvin still experiences a slight growth in enrollment each year. Present enrollment is about 4,000. Of these 338 are from Canada, the majority from Ontario (283). The new MA program in Christian studies, in its first year, has only a few students. The hope is that more Christian students, especially those who have done their undergraduate work at public universities, will find out about this program and make use of it.

An increasing concern is the rapidly rising cost of the studying at a private Christian college. Although Calvin's fees compare favourably with other private colleges, and although various forms of assistance are provided — including the payment of 50 percent of the Canada/U.S. exchange rate — the \$2,420 annual tuition cannot begin to compete with the subsidized fees of public universities. To make things worse, this year's high inflation (especially in the College's energy costs) forced the Board to approve a 16 percent increase in fees for the next year.

In spite of these concerns, Calvin is a healthy place where exciting things are going on. In several ways Board members got a taste of some of the Christian scholarship done at Calvin. A number of professors were interviewed, some for first-time appointment, some for tenure. One of the new appointees is Mr. Ray C. VanLeeuwen, currently a Ph.D. student in Old Testament at St. Michael's College in Toronto. He will teach Hebrew and both Old and New Testament wis-

dom literature at the seminary.

One of the highlights of the three-day meeting was an address by Dr. Allan Boesak followed by a lengthy question period. Dr. Boesak is a campus minister at the University of the Western Cape, South Africa. He is the author of *Farewell to Innocence* and many other books and publications about the Black experience in South Africa. He is the first scholar to spend a year at Calvin under the new Multicultural Lectureship Program. There is little doubt that he is leaving a deep impression both at Calvin and in the surrounding community.

On Wednesday afternoon, Dr. H. Evan Runner addressed the Board-Faculty Conference, giving his assessment of current issues and trends at the Free University of Amsterdam. A panel of other faculty members who had, along with Dr. Runner, visited the Free University recently on the occasion of its centennial, also gave their reflections on developments there and how these affect the relationship between that institution and Calvin.

A number of other items of interest appeared on the Board agenda. A new wing is proposed for the library. It will be called "The Gabriel D. DeJong Center for Calvin Studies," named after a former Professor of Church History at Calvin Seminary. Funds for this project (in excess of \$500,000) will be donated by a member of the DeJong family. The new wing will be the home of Calvin's considerable library collection of material by and about John Calvin.

A request from Rev. Martin Geleynse for support of the proposed *Faculte de Theologie* in Quebec City was referred to the seminary for further investigation. A report on the possibilities for the seminary's involvement in this interesting venture is expected at the May meeting.

Seminary President John Kromminga will be retiring in 1983. A committee is being formed to prepare nominations for his successor. As a final item of interest, Dr. Nicholas Wolterstorff of the College was honoured to become the first holder of the new Abraham Kuyper chair at the Free University. He will spend next year in Amsterdam on this assignment.

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## St. Boniface and the Abbot of Salzburg

by John Martens

*Mr. Martens is a freelance writer and historian living in Listowel.*

St. Boniface, Anglo-Saxon missionary of outstanding fame, was born in Winchester, England in 680 A.D., 1,300 years ago. Few of our readers have never heard of him and most of us recall from our school days, the shocking story of his death at the hands of a pagan Frisian mob near Dokkum, Friesland on June 5, 754. A grateful posterity knows this servant of the Lord by the title "Apostle of the Germans."

Boniface was a man of many qualities, an able church organizer and ecclesiastical supervisor as well as a confidant of no less than three successive popes, while his life is well documented by his biographer St. Willibald. The following story however is a less well-known episode from Boniface's life and shows him as a thoroughly human being with human weaknesses, just like the rest of the species.

We refer here to Boniface's encounter with Fergal, an Irishman and abbot of Salzburg in Austria, ruling the diocese of that name through an Irish bishop in the manner of the Irish Church. We recall that the Irish Church, originally founded by the great St. Patrick, had sent out many devoted Gospel preachers to Europe and apparently was still doing so when Boniface met Fergal.

It was about sixty years after the Synod of Whitby in 667 had brought a rapprochement between the two Churches, the Irish and the Roman Catholic factions which had been at odds over ecclesiastical matters of clearly minor importance as the correct date of Easter, and the Roman Catholic Church had clearly emerged as the victor.

And yet, here we see in the heart of the European continent, more than half a century later, the Irish Church tradition fully alive and holding its own, not only in Salzburg in the person of Fergal (Latinized Virgilius) but also in numerous other monasteries where the Christian Church was established by Irish monks and saints like Columban and his contemporaries.

Boniface had been given the power to form bishoprics and to appoint bishops or to remove them when he did not find them suitable. This dictatorial power weighed heavily on Boniface and he exercised his authority diligently but firmly.

Fergal and Boniface do not seem to have hit it off very well when they met each other in the course of one of Boniface's inspection trips.

Boniface must have come to the abbey in Salzburg with a slight prejudice and somewhat

apprehensive as to what he would find there. He knew Fergal's persistent Irish practices were frowned upon by the Papal faction and Roman Catholicism. Even though most Irish-founded houses and abbots abided by the rules of Rome and the decisions of the synod of Whitby recognizing Roman primacy, not all of them had renounced the old Irish practices and customs, especially not when Rome had no way of enforcing its wills regarding trivialities.

We can picture Fergal meeting Boniface at the entrance of his monastery with an unbending and confident attitude as an equal of the visiting missionary.

Had not his predecessor travelled to this spot through wilderness and across mountains and rivers to build the beginnings of this monastery on the slopes below the snow-peaked caps of the Northern Alps? And how the Gospel had taken hold here among the South Germanic tribes, thanks to the efforts of the Irish Church. Fergal loved that church, whose preachers had so successfully worked under the guidance of the Lord. He wanted to abide by the Synod of Whitby's decisions for unity's sake but was it necessary now to condemn that Old Irish Church and all it stood for, where it apparently had been such a great blessing, first in Scotland, then in England and now on the continent?

Fergal was also a man of considerable learning and interested in mathematics and cosmography. He wrote about these things in learned treatises.

Boniface was never known to be well-versed in these disciplines and seemed to have detected an anti-Biblical stance in Fergal's ideas. He even went so far as to send a report to the Pope, in which he pointed out Fergal's dangerous statements and assumptions. Fergal apparently was guilty of believing the earth to be spherical.

The Pope's reaction was re-

vealing in that it conceded most of the matter in Fergal's favour.

Boniface was aggrieved somewhat that Pope Zacharias did not fully back him up but he must have realized that a good servant submits to the commands of his superior and struggles on until victory.

Fergal's name — latinized to Virgilius — continued in the Pope's high esteem and was consecrated archbishop of Salzburg after Boniface's death, certainly a well-deserved recognition of the role the Irish Church had played in the Christianization of the Central European region. By such actions, Pope Zacharias, an obviously great man, won the allegiance and confidence of the Irish segment of his flock.

In 1951, so many centuries later, Fergal suddenly spoke out loudly and clearly again. As a learned man, not devoid of an impish sense of humour, Fergal had penned in his monastery, a book he called "Cosmographia" in which he elaborated on and espoused certain theories about the Universe, already found in one of Bede's works.

Fergal had not published his "Cosmographia" under his own name, but it had appeared under the pseudonym of "Aethicus Ister" (Danube philosopher). In the "Cosmographia" the author claimed that much of the material of the book was derived from the lost work of St. Jerome, a noted and authoritative church figure of an earlier age and here is where Fergal was dishonest.

The "Cosmographia," however widely read in the Middle Ages, and the "Aethicus Ister" have been proven to be both complete fakes. This unfortunate blot on the reputation and memory of Fergal is the more painful as we otherwise perceive him as a courageous and devoted servant of the Christian Church whom even the Pope treated with deference and whose reputation and standing in his own and later times caused him to be canonized in 1233 A.D.

In the Fergal episode it is

shown that the early propagators of Christianity were not supersaints at all times but afflicted with human weaknesses as well; Boniface was perhaps a bit too imperious and Fergal not quite straightforward at times.

If they had these weakness-

es they were not overwhelmingly conspicuous to their contemporaries and it is for their positive achievements that the ancient missionaries of whatever Church fashion are fondly remembered by later generations of Christians and historians.

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## The King's College at a glance

### The King's Servants present *The Firstborn*

Thirteen students and two staff members spent many hours since January 10 in preparing the college's second annual major dramatic presentation. The hours were well spent as the play was enjoyed by audiences in Edmonton, Calgary, Lethbridge, Victoria, Vancouver, and Abbotsford.

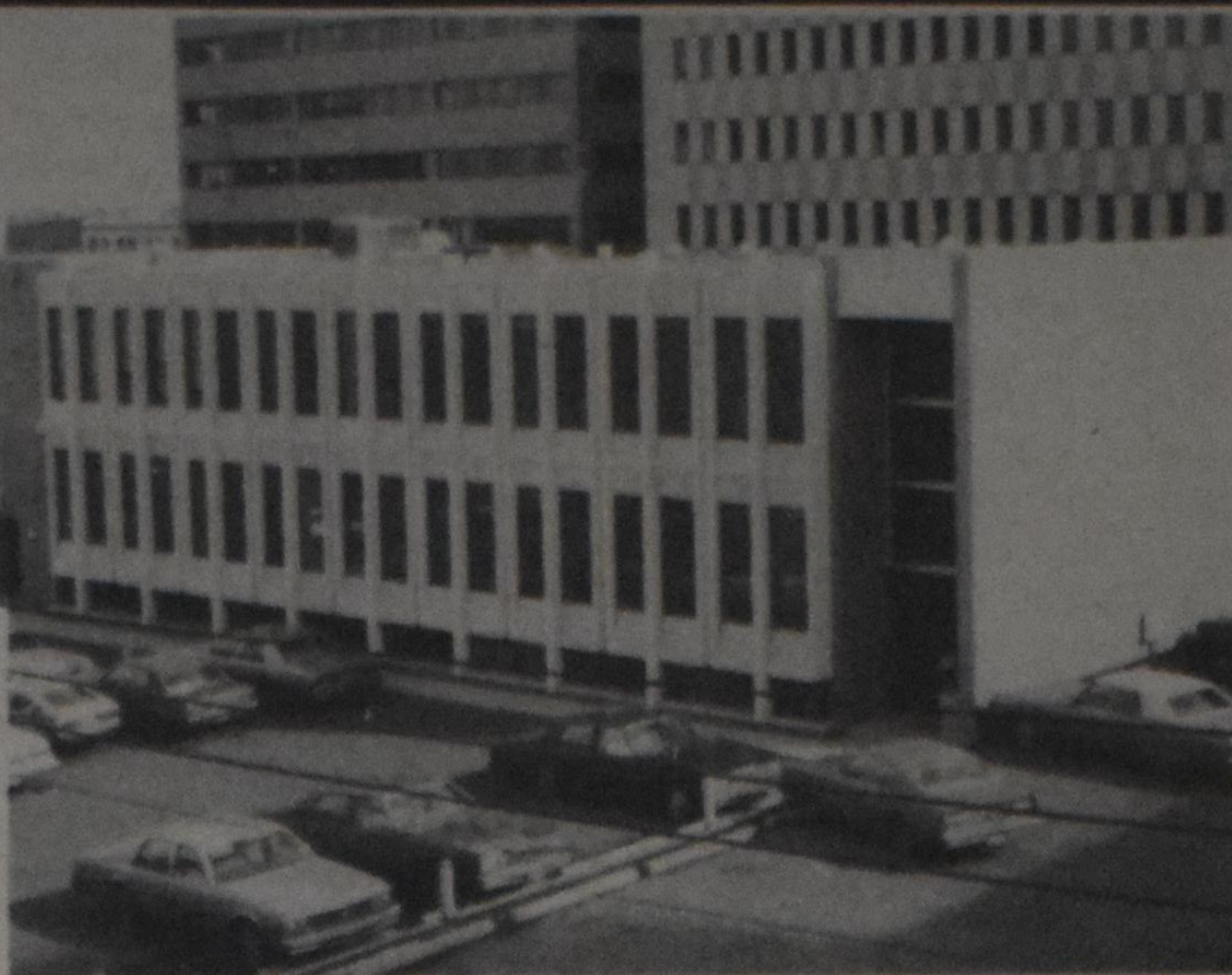
The play by the contemporary Christian playwright, Christopher Fry, is based on the story of Moses and Pharaoh and explores the relationship between good and evil. The performance was indeed colourful, as the characters wore authentic costumes of the time. For the cast and crew, the opportunity to practice and perform was a time to grow together as a team and to not only develop, but also display talents the Lord has given them.

### Choir to tour Alberta

The King's Choir will make its first tour this Spring. Several concerts and worship services will be included in the schedule which is as follows: March 19 - Rocky Mountain House Christian Reformed Church, 8 p.m.; March 20 - First Christian Reformed Church, Lethbridge, 8 p.m.; March 21 - Seventh Day Adventist Church, Union College, Lacombe, 8 p.m.; March 22 - Red Deer Christian Reformed Church, 10 a.m. service; March 22 - First Christian Reformed Church, Calgary, 6 p.m. service.

### Student receives scholarship

Monica Rist, a part-time organ student at The King's College, has won a scholarship from the Johann Strauss Foundation for advanced organ



study in Austria. She plans to study with Professor Peter Planavsky at the Staatliche Hochschule für Musik und Bildende Kunst in Vienna from September, 1981 to July, 1982. Ms. Rist started with organ at the University of British Columbia and has studied with Dr. J.J.K. Kloppers of The King's College for the last two years.

A number of scholarships are awarded yearly by the Foundation following a competition open to instrumentalists and singers.

### No new building yet

As of this date, the new building for The King's College has not yet been officially acquired. Negotiations continue with the owners. Even though the outcome looks encouraging, no official word may yet be made. When negotiations are completed, the college will communicate the good news to you.

### Students come from all over Canada

This semester, 120 students from across Canada are attending King's. The breakdown from each home province is as follows: Alberta - 62; British Columbia - 42; Manitoba - 1; Ontario - 13; Saskatchewan - 2; total - 120.

### Large turnouts at extension courses

In addition to the regular students, over 200 students are now attending the extension courses made available in Alberta and British Columbia. In Vancouver, for example, over 70 people attended a recent

lecture. Large class sizes are also reported in Lacombe, Edmonton, and Neerlandia.

These extension courses will continue to reach out next year. There may even be new and unique extension offerings such as a film series, guest lectures, and student performances.

With all of these extension programs, the college attempts to offer the benefits of Christian education to the larger community. If you would like an extension course, or another extension offering to come to your community next semester, contact the Director of Development and Communications at the college soon.

### Annual spring drive set

Once again, The King's College will conduct its annual spring drive for operational expenses through the efforts of volunteers throughout western Canada. Many churches will be canvassed. Other churches, especially those with smaller congregations, will hold special offerings.

Those Christians interested in joining with the others for this effort, but who will not have an opportunity to contribute through their church, are asked to simply mail their contribution to the college during March.

Through the efforts and gifts of many Christians from several denominations, the daily work for Christ in Canadian higher education will continue. The necessary goal for the drive is at least \$200,000. All the money given will be used to meet the opera-

tional expenses of the college.

At this time, The King's College is not yet funded by the government. For this reason, the financial needs of the college are urgent, especially at this time. Without the support of God's people across western Canada, this work will not go on. The college needs and receives financial support from the following areas:

Income	Budget
Membership/Donations	\$465,143
Church Quotas, Offerings Alberta, British Columbia, Saskatchewan, Manitoba	90,000
Tuition	190,000
Miscellaneous	20,000

### Future fund-raising planned

Although the annual spring drive is in progress, many members and supporters may wish to know of the college's future fund-raising plans. A business/corporation drive will be conducted in Edmonton in April and May of 1981.

During the summer of 1981, many people across western Canada will be asked to either sign up as members of the college or renew their membership for 1981-1982 academic year. This year the goals are 500 new members and an average contribution of \$25 per member.

Several other projects may take place as well. Spring cleaning time may be a good time to take some of your items no longer used to a mass rummage sale at the college's new building. Others may wish to donate books and other goods for a King's auction during the summer of 1981.

This fall, the college will conduct several business/corporation drives throughout western Canada. Often firms wish to make contributions toward the end of the year due to the tax benefits available.

All of these projects are vital to the ongoing task of The King's College. Next year, over \$2,700 will be needed each day for the operational costs of the college. Please remember the important work at the college with your faithful support.

### King's says thank you with a film

The college wishes to express its gratitude to all the individuals and churches who continue to stand behind the college in these early years. A film produced by the National Film Board of Canada entitled *It Wasn't Easy* will be available for anyone interested in viewing this film dealing with the Dutch immigrants in Canada. Later this year, more films will be available for the college's constituency as well. This is another way King's attempts to reach out to the communities it serves.

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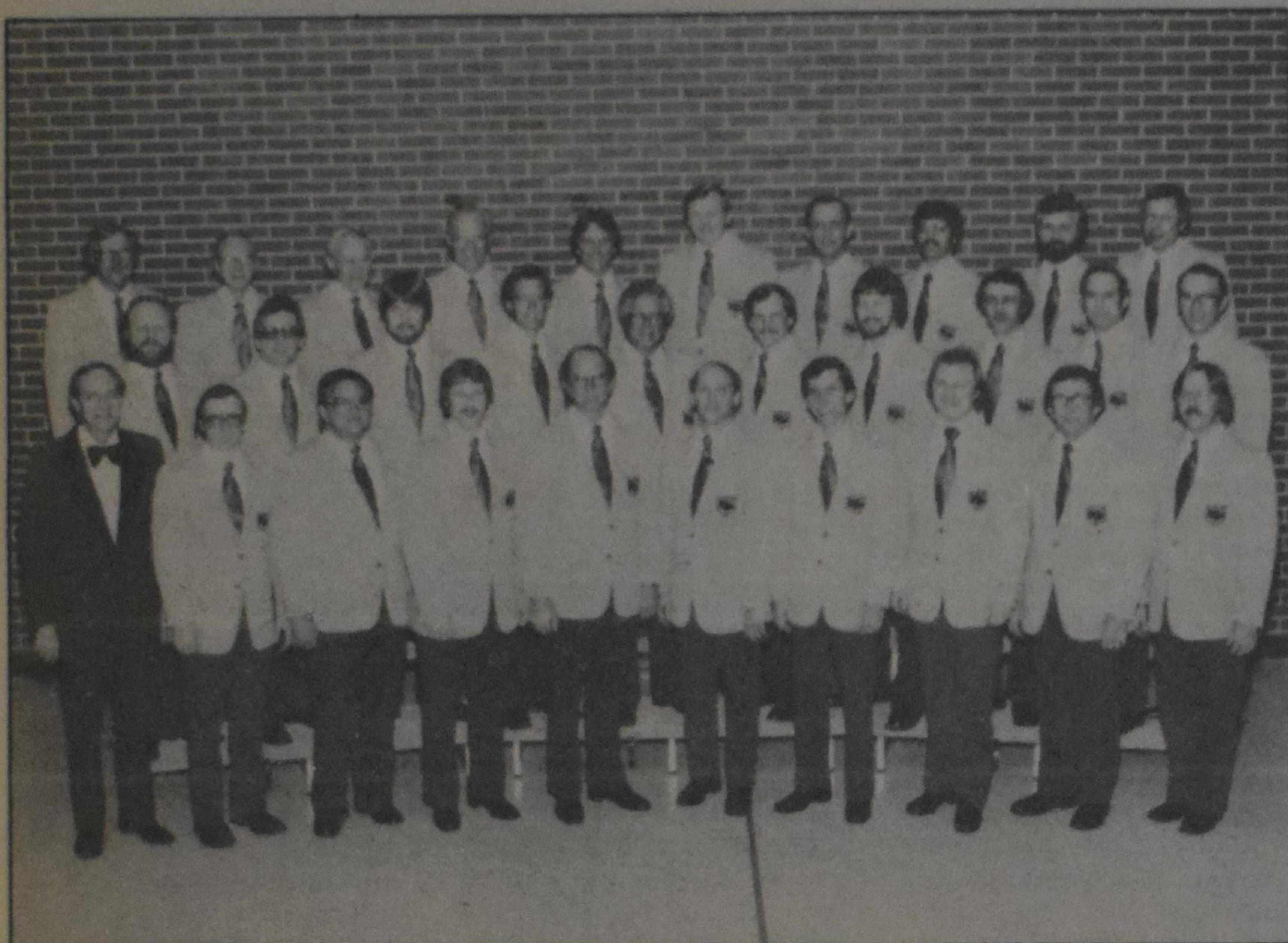
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## King's Choraliers perform in Grimsby



The King's Choraliers.

The King's Choraliers Male Chorus of Grand Rapids, Michigan, will be heard in concert, Friday evening, March 13, at 7:30 p.m., in the Mountainview Christian Reformed Church of Grimsby.

This group of 30 men is directed by Mr. Robert Talsma, who has a masters degree in music, and has had many years

experience in teaching and directing music at both the high school and college level. They are accompanied by Dr. David Vander Vliet, who serves on the staff of Pine Rest Christian Hospital in Grand Rapids.

Throughout the past thirty years, The Choraliers have presented many concerts in the United States and Canada. The

concert tour this spring includes performances in Cambridge, ON and in Willard, Elyria and Akron, OH, USA.

Their repertory is varied, including majestic anthems, hymns and spirituals. The chorus has made several recordings, some of which will be available for purchase after the concert.

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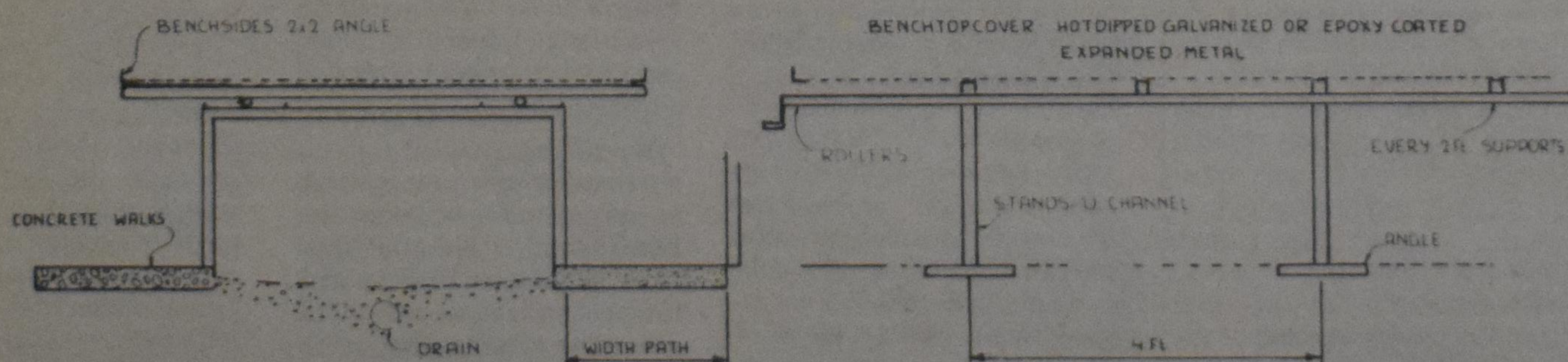
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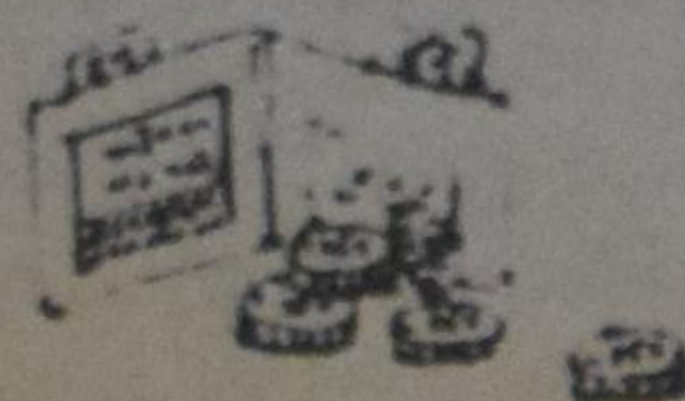
# ONTARIO '81

## Raising the issues

by Ben Vandezande

Any candidate will tell you that a serious debate of the issues turns off voters. Most candidates want to leave us with "a good impression" in the hope that will be enough to win our support.

Ontario voters are faced with the third election in thirteen months. If we are going to avoid "one more boring election" where the choice is reduced to saying "eenie, meenie, miney, moe," we must work a little harder to base our decision on the issues. If the candidates won't raise them, we should.



### The economy

"We have it good" (Mr. Davis, P.C.); "We don't but we could" (Mr. Smith, Liberal); "We could, but won't until..." (Mr. Cassidy, NDP).

This tic-tac-toe "debate" on how good we have it in Ontario is a little like trying to figure out the best way to write up a bad news story.

The assumption running throughout much of the campaign is that our happiness rests primarily on strengthening our production process; environmental, social, and community well-being will automatically follow along. Of course, there are costs (i.e.) Niagara River, family breakdown, cutbacks in social services, but "give us a chance" and we'll streamline the system. We have it good, don't we?

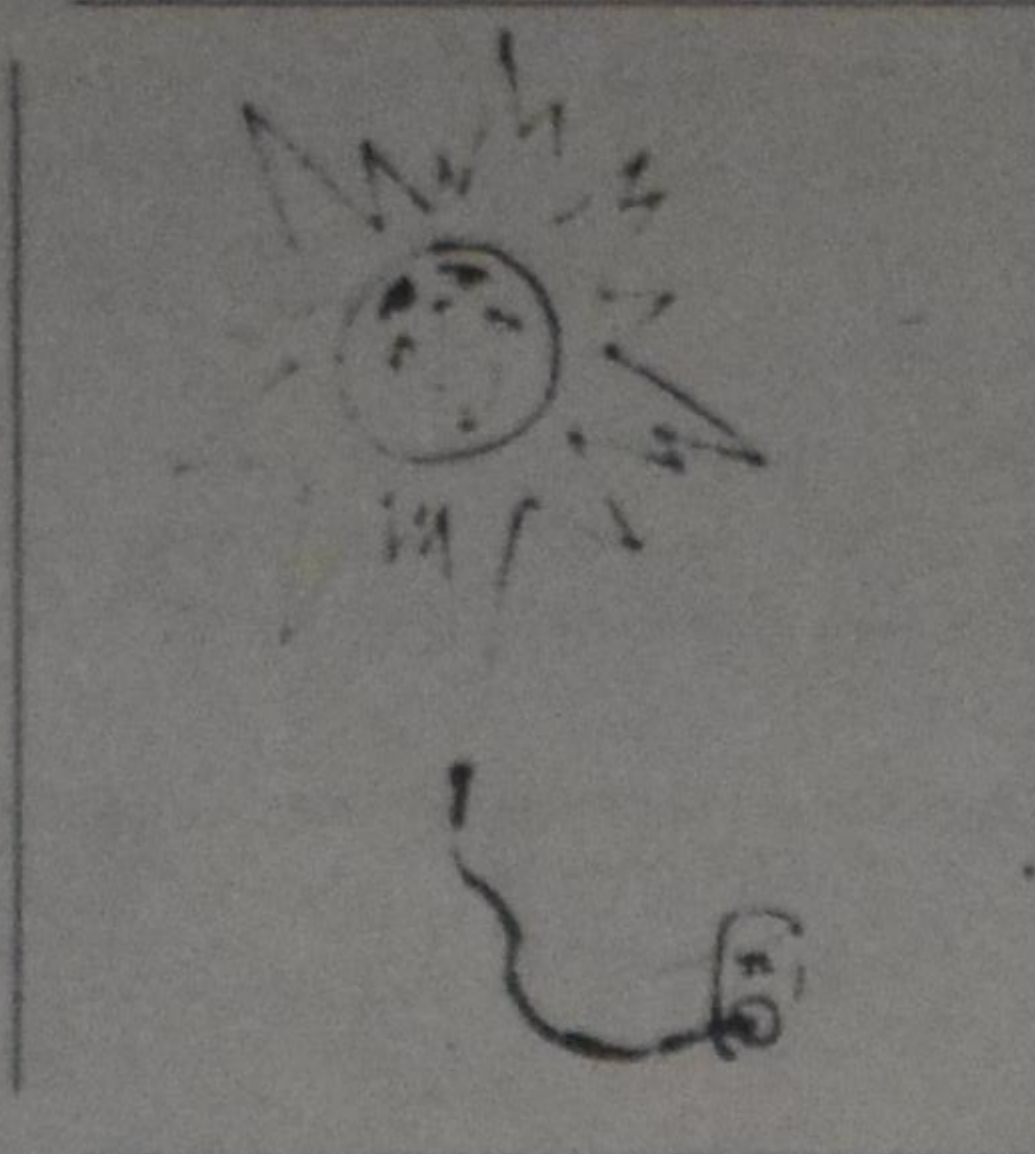
We believe some more basic questions need to be asked.

1. Even when economic growth is desired, when should it be curtailed because of the high social and environmental costs? How can our growth reflect our real costs not only in financial but also human terms?

2. Government shows an increasing support for big business (68 million to Ford by the federal/provincial governments; 200 million loan to Massey Ferguson Ltd.). Why is there so much emergency assistance to large companies and not the countless small and medium-sized industries?

3. How could government be encouraged to act in a more

socially responsible manner? Could you give examples that relate to providing jobs for the disabled or protection of the environment?



### Energy

Energy policies which accept as "given" the ever-rising demands are terribly short-sighted. The energy policy is closely tied to the growth of the economy. The kind of growth we achieve will have a great effect on the energy we demand. The government has a responsibility to encourage a shift in demand.

Ontario has committed itself to nuclear power as a guarantee of a "secure" energy source. That immediately ties up enormous amounts of money, centralizes energy production, and locks us into an electrical future.

1. How can we achieve a downward shift of 5 percent per year in the amount of energy we consume? Who should primarily be involved in such a reduction?

2. Much of our need is within the capacity of our present solar technology. How can renewable energy sources provide energy alternatives to Ontario at a faster rate than the proposed 5 percent by 1995?

3. Ninety percent of the energy needs are related to heat and portable liquid fuels. What is your stand on the building of more nuclear generating stations in the next 10 years? Specifically, what is your position on the building of the Darlington Nuclear Generating Plant?



### Education

It is revealing that Ontario has about as much use for alternate education systems as it has for alternate energy and a more humane economy. In spite of all the talk about what "the people of Ontario" want, the trend is toward centralization of decision-making.

Government support for a highly centralized school system demonstrates that this is a province run from its centre. Funding for more re-

sponsible business, alternate energy sources and alternate schools is paltry or totally lacking. Yet 70,000 school children attend alternate schools in Ontario.

Businesses struggle to be responsible and citizens do develop alternate energy sources on their own. The question is, when will the Ontario government fund such alternates in education and give them a place to stand?

1. Would the candidate approve a program of funding education that would allow parents to choose a qualified alternative without having to shoulder the burden of tuition fees, in addition to their education taxes? (Such funding would apply equally to all types of schools).

2. How could the government decentralize the decision-making so that more independence is allowed the local boards of education and room for more parental involvement?



### Environment

We have developed a pattern of making the environment safe for private and public industrial expansion, and frequently unsafe for the people and creatures who share the earth. We assume that cleaning up the environment is the government's responsibility. There will always be waste and the need for a safe place to dispose of it.

The fiasco in South Cayuga illustrates the problem of government rushing to make the environment safe for such dumping. Ironically, it is not the government calling for a responsible use of the environment. It is the citizens who have to prove the land is worth protecting. The situation is the same in the grabbing of good agricultural land for good urban development; and pollution of our Northern river system.

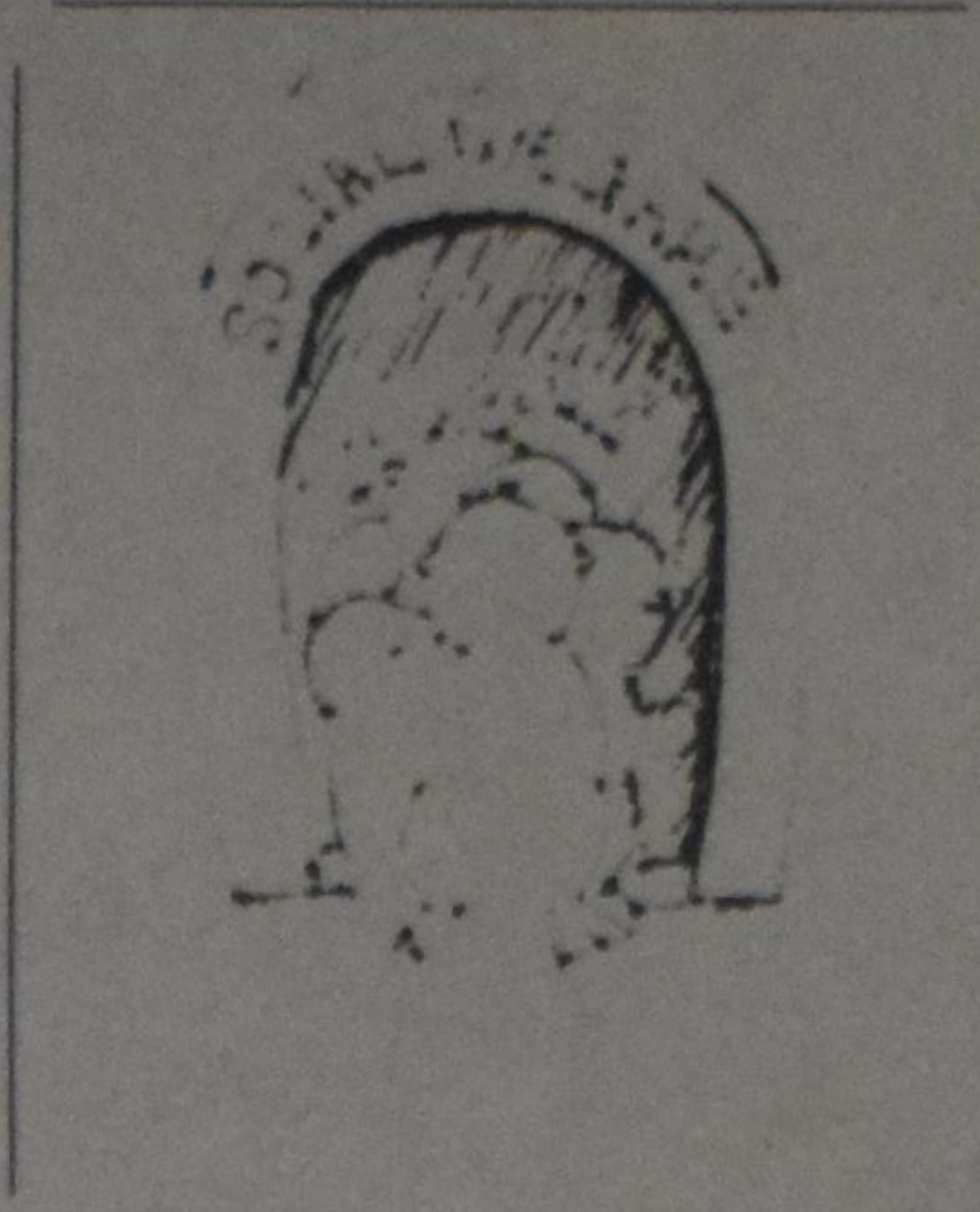
1. What priority are you willing to place on preserving the environment?

2. How can the provincial government assume more responsibility for planning for agricultural land rather than deferring that to the local municipality? How would you ensure the protection of all class one and two agricultural land solely for the production of food?

3. What recommendations do you have for protecting and supporting the small and medium-sized family farms so essential to our agricultural production both in the

peninsula and in the entire province?

4. How would you encourage businesses to act more responsibly towards the environment?



### Social welfare

Our politics need to change so that we build in our ways of taking care of the needy. The present approach of the three parties is that needy people will be a by-product of economic growth.

The poor are the big losers. They pay a greater percentage of (non-income) taxes than a middle income person. They suffer from the on again and off again support of the social services. They are often not trained to take on the highly skilled jobs that are generated to get our "economy moving again."

Desperate single-parent mothers find themselves caught making a choice between abandoning their children for a job, with (or usually without) day care, and leading a lonely and isolated existence in a rooming house or public housing apartment (if one can be found).

Homeless, disabled persons are shunted from nursing home to chronic care hospital and back again, when what they need most is not professional hygienic health care but a place where they feel needed, loved and have a reason for living.

This approach is geared toward dealing with casualties of material, economic growth rather than dealing with the causes.

1. How can the government act to ensure access to adequate housing for low-income citizens?

2. How can provincial funds be made available to provide health services for the disabled? How will you act to enable disabled people to become part of the work force?

3. The present move to de-institutionalization of care for the mentally ill, the disabled, and the elderly can be positive if there is a parallel strengthening of community services and support for families to carry out such care. How will you act to provide the programs for (de-institutionalized) community care and support?



### Leadership

We believe that elections should be fought on the basis of principles and programs set by a party, not on the basis of personal appeal meant to win the voter to his side. It is these principles that will guide a member's future decisions.

Discussion on the candidate's beliefs about the role of government in society is essential. We should hear how candidates apply these principles to specific issues so that we are not left with a fancy set of slogans.

Most important is the question of how far the member is willing to push his principles within the Party. The present Party discipline puts a stranglehold on a member who dissents from a Party's official stand. As a result, many conflicting justice issues are never raised because the Party can't agree.

1. Do you subscribe to your party's philosophy and program? If not, in which areas do you have some disagreements?

2. What will you do when constituents urge you to promote views you share with them but are contrary to the policy of the Party? Are you willing to break with the Party ranks on a matter of principle?

3. How will you consult your constituents who hold differing views from your own?



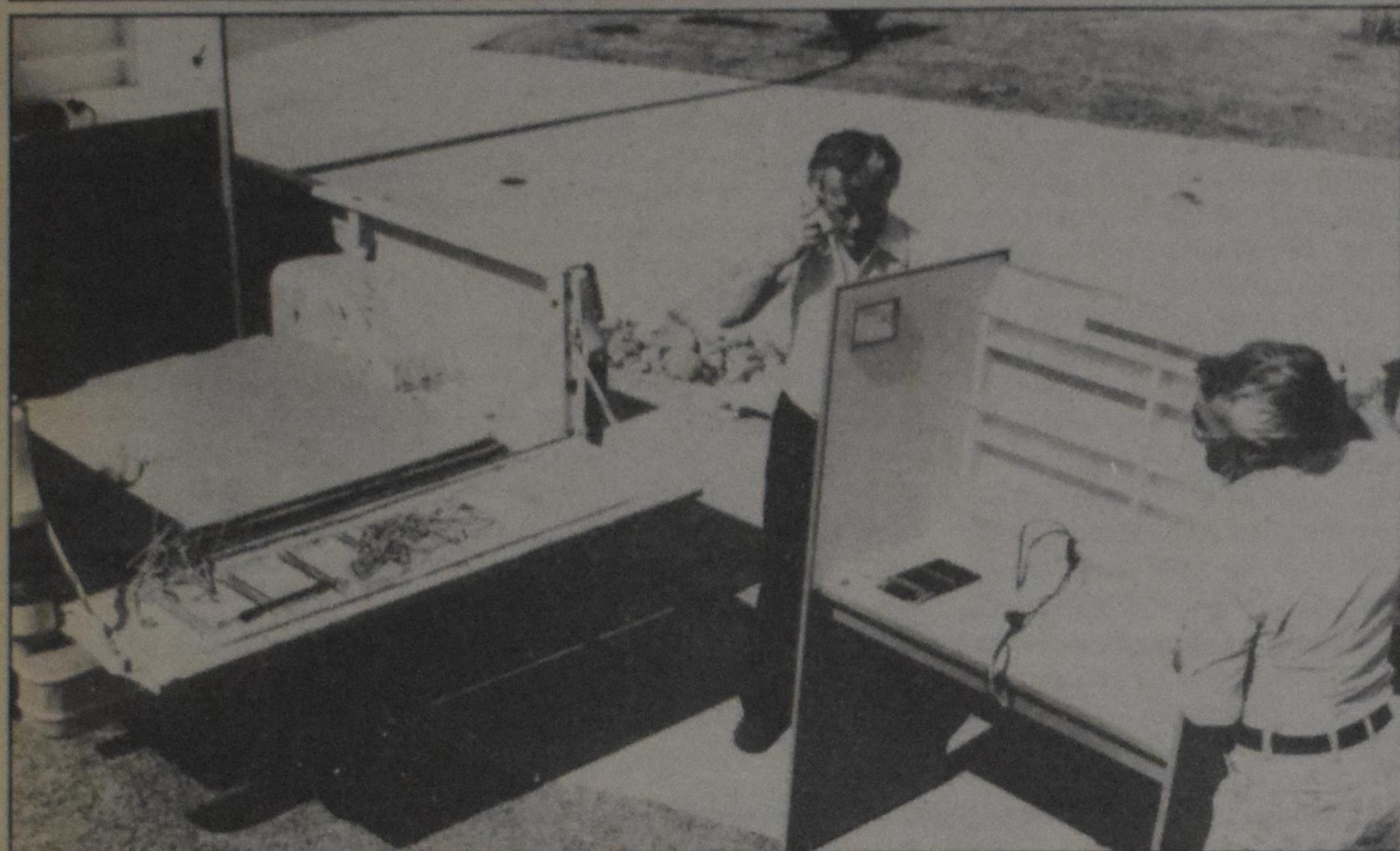
### Rights and freedoms

A government's true colours show up on issues that ensure the rights and freedoms of its citizens. Enforcing such rights is a measure of the government's ability to speak for the defenceless and less powerful.

The present government has made much of its position of siding with the federal government. Strangely enough, the Continued on page 13



## Mini-chapels meet oil workers needs



Fort McMurray missionaries unload two, tiny, plug-in "chapels" for placing in oilsands worker's housing.

A permanent chapel near remote housing for oilfield workers in Alberta's Syncrude oil site was what the situation called for, in the minds of Home Missionary Wolter Smit and his wife, and long term volunteers Mr. and Mrs. Henry Abma who are working with the Smits in Fort McMurray, Alberta.

But a permanent chapel is an impossibility. Since there are still 1,200 people living at the Syncrude site, these Christian Reformed Church pioneers decided to enhance their calling and other outreach efforts with two booths, one for the men's quarters and another for the

women's.

Each booth, costing about \$100, has a tape recorder with a selection of devotional tapes, a magazine and a book rack with Bible study material, a light, and a drawer with writing material. Everything operates from a single wall plug.

"Although we design them, make them, and keep them up, the booths are a project sponsored by the local 'ministerial,'" said Rev. Smit. Each denomination paid part of the cost. The units are about five feet high, three and a half wide, and two deep. He said they are easily movable. "This may be an idea others could use, too. It

is quite evident to us that they are used regularly. It gives us a form of witness in a hard-to-reach place."

In the regular ministry of the Fort McMurray Church, attendance averages about 50 for worship, 70 in the Bible Clubs, 35-40 in the young people's ministry. The staff hopes that it will be possible to find a suitable building site in a more central area of the city. Area development had slowed down in September because of the oil price agreement uncertainty. "This city is still growing and has the potential of becoming very large," said Smit.



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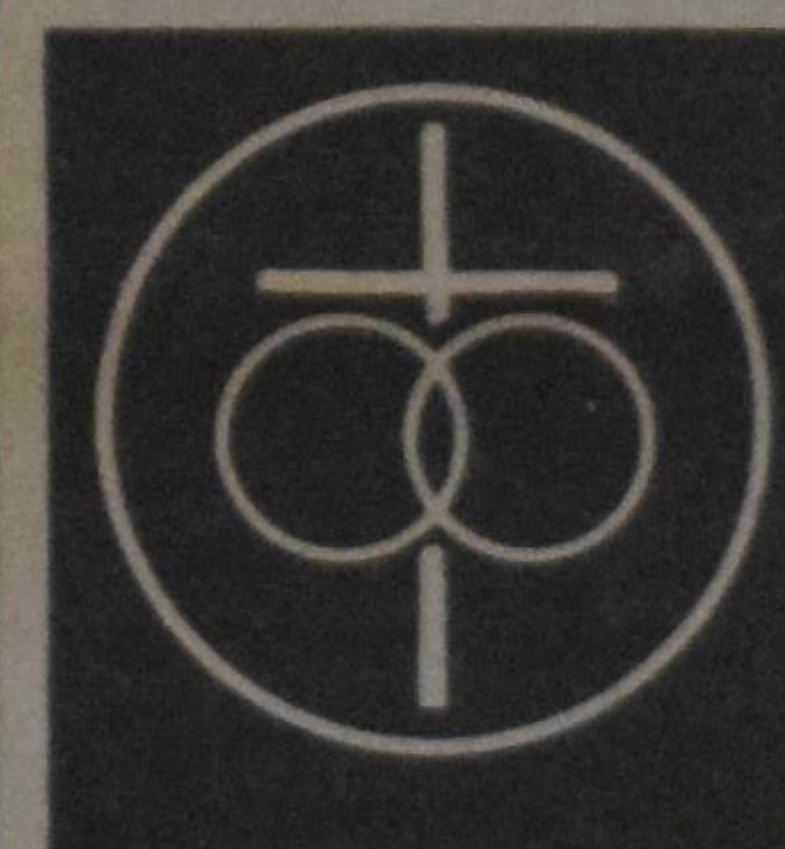
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## Raising the issues . . . Continued from page 12

other parties seem to take fairly similar positions.

The problem is that this leaves no leader in Ontario politics to speak out against many of the flaws in the proposed Charter of Rights and Freedoms.

1. What flaws do you see in the proposed Charter of Rights and Freedoms? For example, how would you ensure that the freedom of association mentioned in section 2 would mean groups would be allowed to express their freedom of religion publicly as a group and not only as individuals?

2. Will you move to: a) more clearly tabulate the reasons for abortion given by the therapeutic abortion committees; and b) restrict the definition of health under which OHIP money can be used to fund abortions?

3. Could you encourage true educational diversity at the post-high school level by allowing all colleges and post-graduate institutions the freedom to exist and offer full liberal arts degrees provided they meet just academic standards and other criteria equally applicable to all? (Bill 4).

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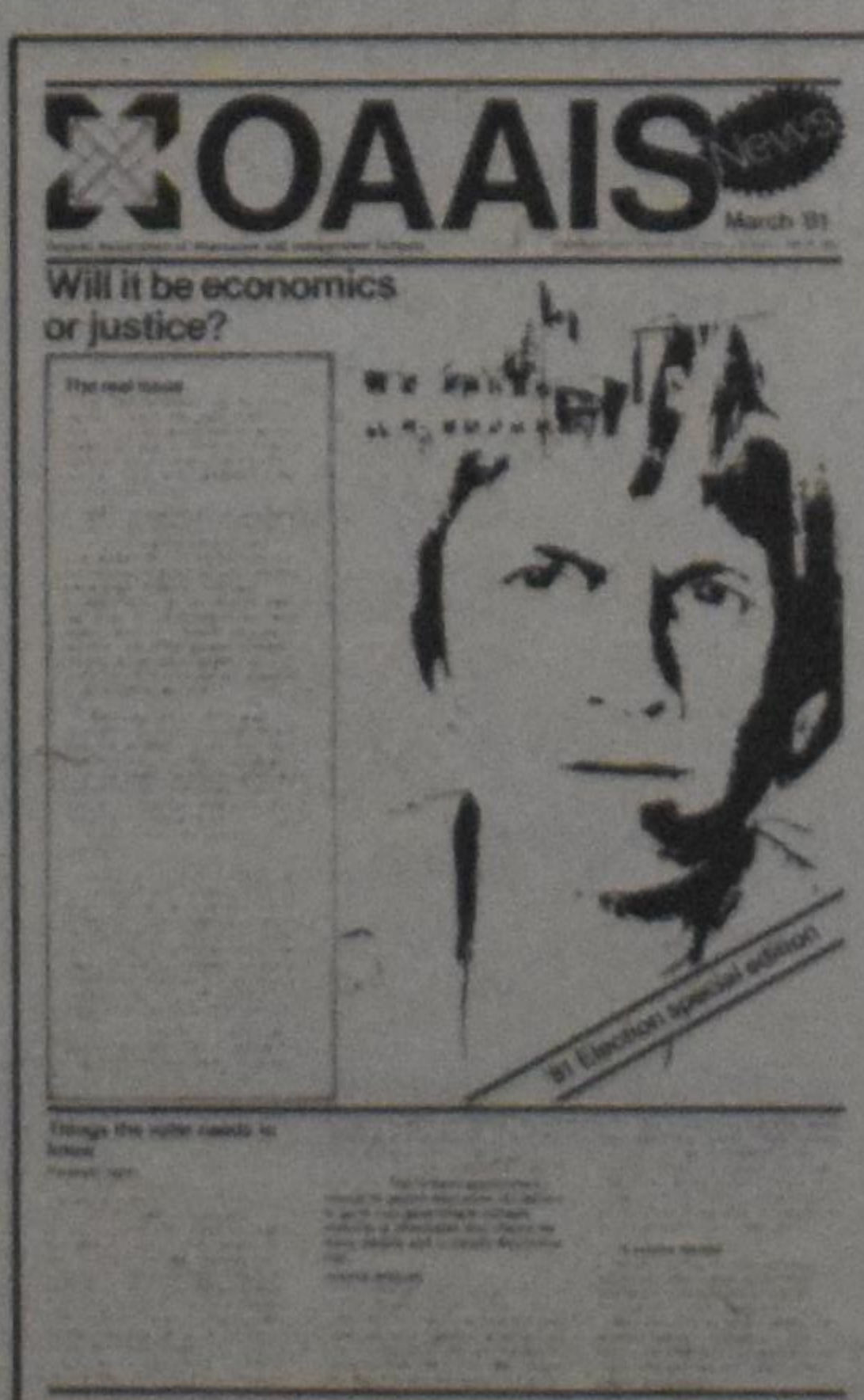
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## His world and his Word in Western Canada



Don Van Polen

The audience was spell-bound as one mountain scene faded out and another appeared while the hymn "How Great Thou Art," played in the background.

Mr. Don Van Polen was presenting a multi-media slide-tape presentation at a local church on behalf of the Canadian Home Bible League. Van Polen is a professional outdoor photographer and a dedicated Christian who likes to preach with his camera. This is what Mr. Van Polen believes about his unique ministry.

"It has been said that the most wonderful human experi-

ence possible is a personal encounter with the living God. This eternal God has chosen our universe as the place to display the works of His hands and the resources of His almighty power. And He has spoken to us personally and directly in the pages of the Bible, His written Word," says Mr. Van Polen.

"Our lives, therefore, become a classroom where God speaks to us, both through His inspired Word and through His created world. Through listening to Him speak and responding to His message in faith, we personally come to know this God and to enjoy Him

forever."

During the fall of 1980, Mr. Van Polen toured several areas in British Columbia. At the 1980 International Calvinette convention in Seattle, Washington, he shared his presentation on a 30 by 10 foot screen using several projectors. One pastor's wife stated, "This was the most beautiful nature slide-tape presentation I have ever seen, no one should miss it!"

This presentation has been dedicated to the ministry of the World and Canadian Home Bible League. These organizations have laboured over 40 years to distribute God's Word

to people around the world.

Mr. Van Polen has been scheduled to show his unique presentation in several places between April 5 to 29 in B.C. and Alberta. He will visit Surrey, Vernon, Calgary, Rocky Mountain House, Leduc, Edmonton, Neerlandia, Red Deer, Lacombe, Nobleford, Lethbridge, Coaldale, Taber, Brooks and Kelowna. Please watch this paper and your church bulletin for the Don Van Polen visit to your area. "His World and His Word," will become more meaningful to you as you see God reveal Himself in nature and through the Bible.

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## Social action conference planned

The Christian Labour Association of Canada (CLAC) and the Work Research Foundation in Canada are jointly sponsoring a conference on Christian social action in Canada with special emphasis on human rights.

The conference is scheduled from Monday evening, June 15 to Wednesday, June 17, at the Ontario Bible College in Toronto. Registration fee, including accommodation and meals is \$55, with a reduced student fee of \$45, and a

commuter fee of \$35.

The keynote speakers will be Dr. Sidney Greidanus, Dr. Harry Groenewold, both of King's College in Edmonton; Mr. Edward Vanderkloet, executive secretary of the CLAC; Dr. Paul Marshall of the CJL Foundation and the Institute for Christian Studies; and Dr. Bernard Zylstra, principal of the Institute for Christian Studies in Toronto. The speakers will deal with the biblical basis of human rights, an overview of Christian social action in

Canada, the experience of the CLAC, and the development of labour law and human rights.

On Tuesday evening, June 16, there will be a panel discussion devoted to an evaluation of the idea and practice of Christian organization. Professor John Redekop of Wilfrid Laurier University; Rev. Leslie K. Tarr, editor of *Faith Today*; and Dr. Anthony Careless, senior policy adviser of the Ontario government, will participate in this event.

This conference will provide

an opportunity to reflect on the Christian calling in Canadian society. The present deliberations about the Canadian constitution and a charter of human rights make this conference a very timely one.

For registration and more information, write to the Christian Labour Association of Canada, 821 Albion Rd., Rexdale, ON; or the Work Research Foundation, P.O. Box 78, Weston, ON.



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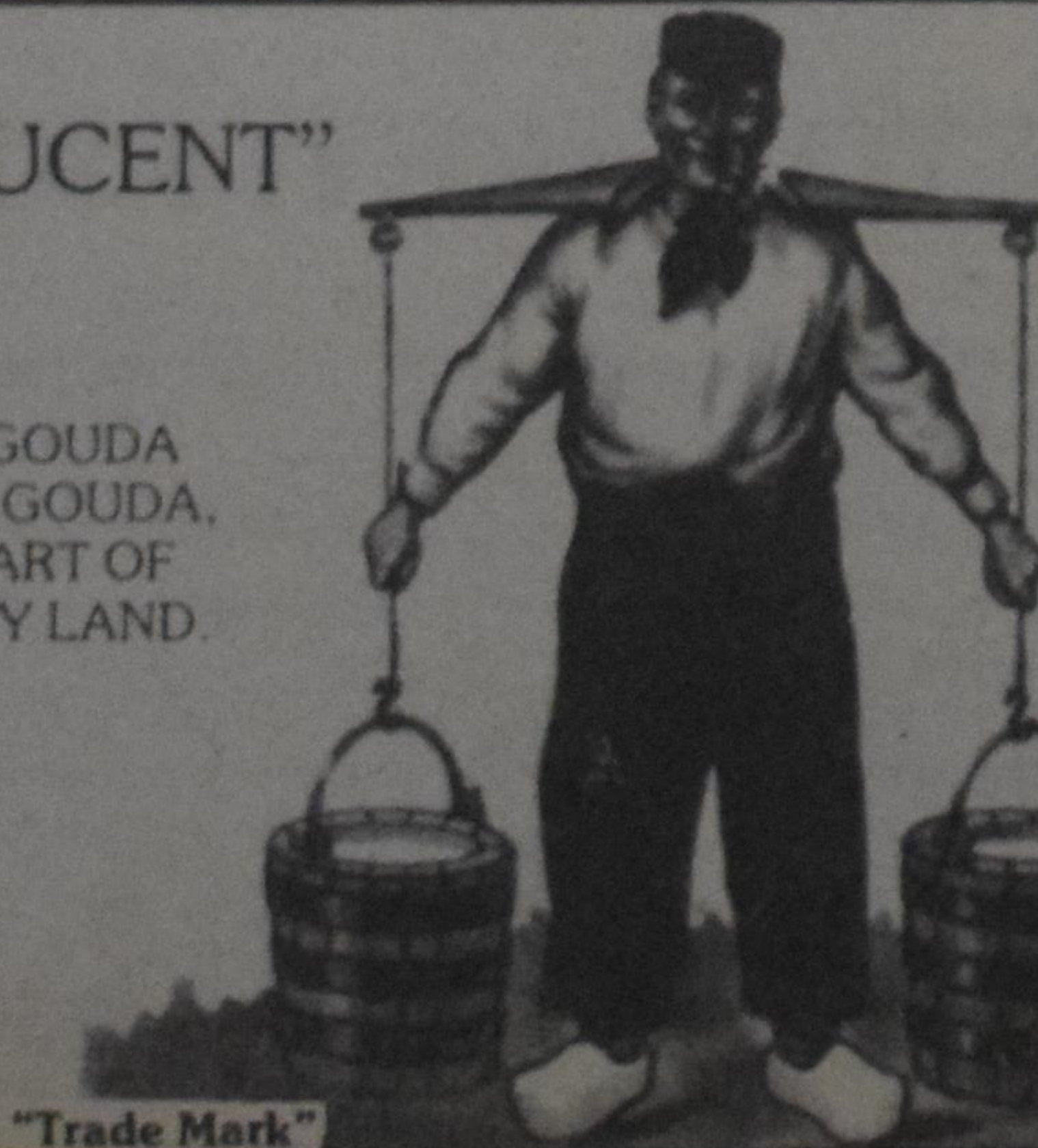


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## Een belangrijk rapport

De boeken die betrekking hebben op de Nieuwe Theologie vormen in de bibliotheek van een predikant die op de hoogte wil blijven een lange rij. En als je tot de Christian Reformed Church behoort dan liggen de Acta van de Synoden van 1961 en 1972 niet ver uit de buurt. In die acta vinden we immers de uitgewerkte rapporten over de onfeilbaarheid en inspiratie in het licht van de Heilige Schrift en de Belijdenisschriften (1961) en over de aard en de omvang van het Schriftgezag (1972).

En nu is er een lang en uitgewerkt rapport van de deputaten voor 'Kerk en Theologie' en het handelt over de aard van het Schriftgezag. En als u de namen van de deputaten leest is de eerste (Dr. T.J.) Baarda. Hij was op de synode van 4 november 1980 ook een van de deputaten die het rapport verdedigde. Dat kwam mij erg vreemd voor. Is hij zodoende niet rechter in eigen zaak? Er waren toch heel wat bezwaren tegen zijn stellingen ingebracht? Zijn alle deputaten nu over stag gegaan en aanhangers geworden van de zgn gemeente-theologie? Weten ze nu waar de historische onbetrouwbaarheid begint?

'k Had toch op zijn minst van deze deputaten een minderheids en een meerderheids rapport verwacht. Of krijgen we nu nog een rapport waar bij het rapport over de aard van het Schriftgezag gebruikt wordt als een toetssteen waarmee bezwaren en ingediende gravamina tegen de nieuwere theologie terdege onder de loupe worden genomen, zodat alle ketterij in de GKN wordt uitgezuiverd? Kan dit rapport een toetssteen worden voor een gereformeerde opleiding van predikanten?

Het bleek mij ook dat men in Nederland zo'n rapport dat van onzaggelijke betekenis kan zijn voor de verdere ontwikkeling van het kerkelijk leven zo geheel anders behandelt op de synode dan b.v. op een synode van de Christian Reformed Church in Noord Amerika. Het bewuste rapport was veertien dagen voor dat de synode samenkwam toegestuurd aan de synodale afgevaardigden. Sommigen zeiden twaalf, tien dagen. Een afgevaardigde zei dat hij het rapport in het geheel niet ontvangen had. Dat was echter de schuld van de primus die hij als secundus verving. Nu begrijpt ieder dat veertien dagen voor de bestudering van zo'n lijvig rapport door synodeleden, die in die veertien dagen ook nog wel wat anders te doen hebben en ook nog heel wat andere rapporten moeten doorwerken, veel te weinig tijd is.

Daarbij komt nog dat de synodale commissie van praeadvies zelf ook nog een rapport op tafel legde van elf bladzijden. Niemand stelde voor om een beslissing over het rapport uit te stellen. Niemand kwam op de gedachte om het in elk geval voor een jaar ter bestudering aan de kerken toe te sturen, en opmerkingen etc. van kerkeraden en gemeenteleden te laten verwerken door de deputaten, om op een volgende synode met een herschreven rapport te komen. Niets van dat alles.

De praeses verklaarde dat de synode zes jaar geleden om een advies gevraagd had. Het advies was er nu. En toen hij vroeg: wie is er tegen? bleven alle afgevaardigden zitten.

In de Christian Reformed Church hebben we in 1971 een rapport (no 36) gekregen over de aard en de omvang van het Schriftgezag. Dit rapport verscheen natuurlijk eerst in de agenda. Een agenda wordt aan alle kerken toegezonden in zoveel exemplaren als er ambtsdragers zijn. De plaatselijke kerkeraad kan een voorstel indienen bij de classis om door te zenden naar de synode als er iets in die agenda te vinden is dat men niet in harmonie acht met Gods Woord, de Belijdenis en de Kerkorde. Zo'n gewichtig rapport als no. 36 komt dus eerst in de kerkeraad, meestal op de classis, en alle afgevaardigden hebben enkele maanden, april en mei om de agenda te bestuderen. Er was nogal wat kritiek op rapport 36. Dat kwam uit op de synode. Rapport 3 werd toen gezonden naar de kerken voor bestudering, de deputaten verzamelden de opmerkingen etc. van de kerkeraden, classes, en enkele personen. Het rapport werd herschreven en kwam als rapport no. 44 op de volgende synode. De synode van 1972 besloot toen rapport 44 voor te leggen aan de kerken omdat het richtlijnen bevatte voor ons verstaan en verdere discussie van de aard en de omvang van het Schriftgezag. Zeven pastorale adviezen werden er aan toegevoegd.

Het rapport aan de Synode van de GKN (84 pagina's), niet genoeg bestudeerd door de synodale afgevaardigden met een praeadvies kortgeleden opgesteld (11 pagina's) ingediend op 4 november 1980, aangenomen op diezelfde dag als advies, met algemene stemmen, maar niet toegezonden aan alle kerkeraden om het te bestuderen, doch persklaar gemaakt om te functioneren in de gemeente.

De grote vraag is nu: hoe zal het functioneren? Als een toetssteen?

J. VanHarmelen

## Toekenning van Nederlandse ambtelijke pensioenen

door J. Zegers  
Rijswijk

Het is de meeste (gewezen) Nederlanders die zijn geëmigreerd en voorheen in Nederlandse overheidsdienst werkzaam zijn geweest vermoedelijk niet bekend, dat het gedurende de bezetting van Nederland door de Duitse bezettende macht op non-activiteit stellen van officieren en het verlenen van ontslag en op wachtgeld stellen van beroepsmilitairen beneden de rang van officier, door de Nederlandse regering binnen bepaalde grenzen niet als rechtsgeldig is aanvaard en bij de populair aangeduide „Wetten rechtsherstel" (Zeemacht: Koninklijk besluit van 30-7-45 (Stb. F. 129); Koninklijke landmacht: Wet van 8-4-48 (Stb. I 141), later vervangen door de Wet van 8-3-56 (Stb. 132), en de non-activiteitsregeling geldend voor de beroepsofficieren) ongedaan is gemaakt.

Deze maatregelen hielden in, dat de periode gedurende welke de belanghebbende (gewezen) militairen om de onder 1 hiervoor vermelde reden geen dienst konden verrichten wordt aangemerkt als werkelijke dienst, omdat er in dit verband geen sprake kon zijn van een wezenlijke onder-

breking van de diensttijd.

Een groot deel van deze militairen is na de gedwongen op non-activiteitstelling of het gedwongen ontslag met opwachtgeldstelling overgegaan in burgeroverheidsdienst (b.v. bij het Ministerie van: Justitie, Financien, Economische Zaken, Landbouw Voedselvoorziening en Visserij (crisisdiensten) en na de bevrijding van Nederland weer teruggekeerd als beroepsmilitair dan wel burgerambtenaar gebleven.

Vanwege het feit dat de periode van gedwongen non-activiteit of gedwongen ontslag met het op wachtgeld stellen, bij wijze van rechtsherstel als werkelijke pensioengeldige diensttijd wordt beschouwd, doet zich als gevolg daarvan de eigenaardige situatie voor dat er, voor zover aan de daarvoor gestelde diensttijds wordt voldaan, naast een militair diensttijd-pensioen nog een (klein) burgerpensioen kan worden genoten, of naast een al dan niet volledig burgerpensioen, als dit voordeliger is, een (klein) militair diensttijd-pensioen kan worden verkregen, welk pensioen afhankelijk van het aantal voor pensioen tellende dienstjaren als militair, kan ingaan op het 60e of het 65e jaar.

Wat het (neven-)militaire pensioen betreft zij opgemerkt dat het toekennen van dit pensioen vanaf het 60e jaar is gebaseerd op artikel Y 10 eerste lid, van de Algemene militaire pensioenwet, eveneens in werking getreden op 1 januari 1966, omdat in zo'n geval wordt voldaan aan de minimale diensttijds van 7 jaar (vereist bij ontslag niet op eigen verzoek, geldend sedert 1-1-54).

Het (neven-) burgerpensioen kan worden verkregen bij het voldoen aan de minimale diensttijds van 5 jaar, als omschreven in de overgangsbepaling artikel U 17, tweede en derde lid, van de op 1 januari 1966 in werking getreden Algemene burgerlijke pensioenwet.

Ook de Spoorwegpensioenwet bevat in artikel U 13 een nagenoeg gelijklopende bepaling als hiervoor in punt 4 ten aanzien van de Algemene burgerlijke pensioenwet (art. U 17) is gememoreerd.

Waar het niet uitgesloten moet worden geacht dat er onder de (gewezen) Nederlanders in het buitenland gegadigden zijn voor wie het vorenstaande kan gelden, is het van veel belang hiervoor hun aandacht te vragen.

Vervolg op pag. 16

## PERSOVERZICHT

• Het is nu dan zover: het parlement begon het debat over het wetsontwerp voor de repatriëring van de grondwet. De tongen kwamen los in een vloed van welsprekendheid, en de vonken vlogen er af. Zoals ik een paar weken geleden al voorspelde heeft nu de N.D.P. met onenigheid in haar gelederen te kampen. De premier van Saskatchewan is officieel uit de hoek gekomen: hij is er teuge! Er werd gespekuleerd dat deze positie meer het gevolg is van het rekenkundige neuzentellen in zijn provincie dan van persoonlijke overtuiging. Hoe dat dan ook zij, vier N.D.P.-ers in het parlement schaarden zich achter zijn vaandels en verklaarden hun plan om tegen te stemmen. Dat debat in het parlement is al net hetzelfde als het zo vaak is in de meerdere vergaderingen van kerk. De aanwezigen hebben al van te voren beslist en luisteren niet meer naar de feiten. In ieder geval is er nu een open breuk tussen Broadbent die in bewogen woorden zijn goedkeuring met Trudeau's voorstel te kennen gaf en Blakeney die zich er tegen verzet.

• Bij onze Zuiderburen, en trouwens in de hele wereld, baarde president Reagan opzien met zijn begrotingsvoorstellen. In zijn rede vertelde hij dat hij van plan was om de begroting met meer dan veertig biljoen dollar te verlagen. Dat zou dan neerkomen op dertig procent minder belasting. Na eventuele goedkeuring van het congres zou de nieuwe begroting op 1 juli ingaan. Er zit een hele nieuwe economische beschouwing achter dit drasties voorstel, en ik laat de beoordeling over aan de specialisten op dit gebied. Het is een feit echter dat met de bekortingen een hele hoop hulp aan minder weigestelden de laan uit gaat. En dat ze daar in Amerika niet allemaal rijk zijn bleek weer eens overduidelijk uit een artikel in *Maclean's* over de daklozen in de Amerikaanse steden. In New York leven er letterlijk meer dan

30.000 mensen op straat. Bovendien zitten er aan de voorgestelde begroting ielijke nadelen voor ons land. Besteding aan milieu verbetering werd ook ingekrompen en de schoorstenen zullen hun vuiligheid in onze richting blijven uitspugen, en de zuiveringactie om vervuiling van de Grote Meren tegen te gaan werd ook geld ontnomen. Reagan gaat volgende maand bij Trudeau op bezoek en dat zal wel een van de punten van discussie worden.

• De vrouw-in-het-ambt in Engeland was toch weer niet zo dapper als ik dacht. Ze heeft ingegeven aan eisen voor subsidie van de mijnwerkers. Het druist regelrecht tegen haar opvattingen in maar de dreiging van mijnwerkersstaking was genoeg om haar door de knieën te doen gaan. Valt me tegen.

• De Paus was in de Filippijnen en hij nam weer geen blad voor zijn mond. In zijn toespraken bekritiseerde hij het gebrek aan burgerlijke rechten daar.

• Voor de mijnheer die zo graag ekonomies nieuws in deze rubriek wil zien heb ik geprobeerd om uit te vinden waarom onze dollar zo snel stijgt in verhouding tot de Nederlandse gulden. De dollar bracht in Amsterdam fl. 2.10 op. Ik las de *Financial Post* in mijn grote begeerte om van dienst te zijn, maar ik kon niet de informatie vinden waar ik naar zocht. Maar ik wil er mijn zondagse cigaar wel om verwedden dat het is omdat in Holland de lamp schuin begint te hangen.

• De redakteur heeft verleden week een belangrijk stuk nieuws zomaar van mijn schrijven verwijderd. Ik kon namelijk met grote trots mededelen dat Carl Junior voor het eerst op de pot geplast had. Zoiets kun je toch niet onvermeld voorbij laten gaan? 't Zal me benieuwen of het er nu in komt. Misschien denkt de eerwaarde redakteur wel dat het niet netjes is. Ik vind het prachtig. Carl D. Tuyt



Schematisch voorgesteld kan een en ander er als volgt uitzien:

A. 15-7-36	15-7-40	1-1-47	15-12-52
20 j., beroeps-militair	ontslag door bezetter	niet terug als militair	ontslag i.v.m. emigratie
burgerambtenaar geworden en gebleven tot 15-12-52, zijnde ontslagdatum in verband met emigratie.			

**PENSIOEN:**

Recht op een militair pensioen op het 60e jaar, berekend naar 10 jaar en (afgerond) 6 maanden. Daarnaast recht op een burgerpensioen vanaf het 65e jaar, berekend naar 12 jaar en 5 maanden diensttijd als burgerambtenaar. Over de periode van 15-7-40 tot 1-1-47 (afgerond 6½ jaar) wordt dus tweemaal pensioen vergolden.

Opgemerkt zij nog dat voor de door de bezetter ontslagen beroepsmilitairen de diensttijd wegens gedwongen ontslag

doortelde tot 1-1-47 of een vroegere datum bij eerdere terugkeer als beroepsmilitair na de bevrijding van Nederland.

B. 15-7-36	15-7-40	1-1-46	15-1-51
20 j. beroeps-militair	ontslag door bezetter	terug als ber. militair	ontslag i.v.m. emigratie
burgerambtenaar tot 1-1-46			

**PENSIOEN:**

Recht op een militair pensioen op het 60e jaar, berekend naar 14 jaar en 6 maanden. Verder recht op een burgerpensioen op het 65e jaar, berekend naar een pensioentijd van 5 jaar en 6 maanden.

C. 1-7-38	15-7-40	1-1-47	1-7-50
20 j. beroeps-militair	ontslag door bezetter	niet terug-gekeerd als militair	ontslag i.v.m. emigratie
spoorwegambtenaar en gebleven tot 1-7-50			

**PENSIOEN**

Als gewezen beroepsmilitair op het 60e jaar, berekend naar een pensioentijd van 8 jaar en 6 maanden. Verder als gewezen spoorwegambtenaar op het 65e jaar, berekend naar een pensioentijd van (afgerond) 10 jaar.

Vorenbedoelde pensioenen worden berekend, uitgaande van de op de ontslagdatum beklede rang of functie als burger of spoorwegambtenaar en aangepast aan de na het ontslag plaats gevonden salarisverhogingen van het rijks personeel, voor zover van algemene aard.

Opgemerkt zij nog dat gewezen militaire ambtenaren geen recht op een (klein) militair pensioen kunnen claimen als zij na hun ontslag als beroepsmilitair in de periode van 1-1-47 tot 1-1-66 een burgeroverheidsbetrekking hebben aanvaard.

Het vorenstaande kan eveneens van toepassing zijn op weduwen en wezen van overleden gewezen beroepsmilitairen, mits het huwelijk is gesloten voor het tijdstip van ontslag van de gewezen beroepsmilitair.

Ook de belemmerende bepaling dat het uitzicht of het recht op pensioen bij naturalisatie in een vreemd land verloren gaat, is sedert 1-1-54 niet meer van kracht.

Aan een te laat ingezonden pensioenaanvraag wordt niet meer dan een jaar terugwerkende kracht verleend, vanaf het tijdstip van ontvangst van de aanvraag bij de geadresseerde.

Belanghebbende gewezen beroepsmilitairen die van hun recht op een tweede pensioen uit onwetendheid nog geen gebruik hebben gemaakt kunnen daartoe alsnog een aanvraag indienen, hetzij bij de Directie van het Algemeen Burgerlijk Pensioenfonds, Oude Lindestraat 70, 6411 EJ-HEERLEN (Ned.), als het een burgerpensioen betreft, hetzij bij het Ministerie van Defensie, Afdeling Pensioenen en Wachtgelden, Geerstraat 4 6411 NR-HEERLEN (Ned.) voor een militair pensioen. Ditzelfde geldt voor de belanghebbende weduwen en wezen.

Ook kunnen vooraf nog inlichtingen worden gevraagd bij de Stichting „Het Vademecum” (informatiebron voor iedereen), Minister v.d. Tempellaan 30, 2285 EW-Rijswijk (ZH), Ned., waaraan ondergetekende als medewerker is verbonden. De kosten daarvoor zijn — waar deze Stichting geen winst beoogt — gering. Als regel porto en adm. kosten. Bij de aanvraag om inlichtingen dient een overzicht van de personalia van man en vrouw (naam, voor- en achternaam, geb. datum, huw. datum, geb. plaats en plaats van huwelijk) te worden bijgevoegd, alsmede van de vroegere overheidsdienst, zo mogelijk onder bijvoeging van fotocopieën van aanstellings- en ontslagbewijzen.

# Canada

## Waarom woont u hier?

Misschien werd u hier geboren.  
Misschien niet.

Maar u woont hier omdat  
u of uw voorouders Canada  
kozen vanwege alles  
wat het iedereen biedt.

Een land van vrijheid en  
mogelijkheden — een land  
dat mensen van alle rassen,  
religies en culturen  
verwelkomt en respecteert.

Daarom zijn wij Canadezen.

Multiculturalism  
   
Cānadā





## Als je het mij vraagt

### Wat is je in Canada het meest tegengevallen?

Syrt Wolters, Victoria, BC

Me dunkt dat is een vraag die ons allemaal wel eens gesteld is in de loop van de jaren dat we in Canada zijn. Mij is die vraag meermalen gesteld. Als een geboren Canadees mij dat vroeg gaf ik een ander antwoord dan wanneer een mede-immigrant mij de vraag stelde. Dat mag vreemd klinken, maar ik zal trachten die vraag in deze kolom te beantwoorden, dan zal het vanzelf duidelijk worden dat er inderdaad verschil kan zijn.

Als een Canadees mij deze vraag stelt, dan neem ik aan dat hij van mij verwacht dat ik mijn ervaringen in mijn oude vaderland vergelijk met mijn ervaringen in Canada en dan duidelijk maak wat ik in Canada mis, wat ik in mijn oude vaderland wel had. De vraag houdt dan in wat me in Canada is tegengevallen.

Als een mede-immigrant me diezelfde vraag stelt, ben ik geneigd om me te bepalen in welk opzicht wij als immigranten in Canada het meest gefaald hebben. Wat is je in Canada het meest tegengevallen is een sterk gespecialiseerde vraag. Aangenomen dat er veel dingen zijn die je hoog waardeert, deze vraag veronderstelt dat er ook dingen zijn, waar je nogal critiek op hebt. Nu is de vraag: op wat in Canada heb je nu het meeste critiek. Mijn antwoord op die pertinente vraag is: De Canadese opvatting van democratie.

Als er een ding is waar ik de meeste moeite mee heb om me aan te passen is het die Canadese opvatting van democratie. Voordat we emigreerden naar Canada werd ons in alle toonaarden verzekerd, dat Canada het democratische land bij uitstek was. Nou, dat is me bitter tegengevallen. We genieten de vrijheid van spreken. Er is geen enkele wetsbepaling waarbij het voor mij verboden is om, b.v. deze kolom in *Calvinist Contact* de schrijven, alhoewel ik de kans loop, dat ik te horen krijg: If you don't like it here, why don't you go back to where you came from!

We hebben ook vrijheid van godsdienst — zo genaamd! Maar op het moment dat we trachten dit in praktijk te brengen in onderwijs, politiek of vakbeweging, dan blijkt al spoedig dat we op een rots gelopen zijn.

Democratie in Canada betekent letterlijk de dominantie van de meerderheid. Het is niet de meerderheid, die regeert. De meerderheid dicteert. De rechten van de minderheden

worden nagenoeg genegeerd. Ik heb altijd begrepen dat democratie betekent de regering door de meerderheid met inachtneming van de rechten van de minderheid.

Een sterk voorbeeld daarvan vond ik in de geschiedenis van het onderwijs in British Columbia. Tot 1865 werden de scholen verzorgd door de Rooms Katholieke Kerk en de Anglicaanse Kerk met of zonder steun van de overheid. Gaandeweg kwamen er meer

mensen naar British Columbia, meest van Engeland. Velen van die wensten voor hun kinderen een school die niet kerkelijk georiënteerd was. Daarom werd de roep gehoord: we willen een school vrij van enige kerk: een openbare school, waar volgens de voorstanders ieder zijn kinderen naar toe kon sturen. De oplossing was erg eenvoudig: Er werd aan de kiezers voorgelgd: Wat wilt ge: Een openbare school of een kerkelijke school? De meerderheid was voor de openbare school, dus de kerkelijke scholen verloren eigenlijk hun wettig bestaansrecht! De meerderheid dicteert.

In een democratie waar ook de rechten van minderheden in acht genomen worden, zou de oplossing zijn: „Als je een

ander school systeem wilt dan het kerkelijk school systeem, waarom beginnen jullie niet jullie eigen school systeem. Jullie hebben evenveel rechten als de mensen die kerkelijke scholen willen!” Ziet u wat ik bedoel?

In de vakbeweging zien we hetzelfde. Als er in een bepaald bedrijf een bepaalde vakbond de meerderheid van de stemmen van de werkers weet te behalen, dan wordt ieder ander gedwongen om zich bij die meerderheid aan te passen. Die vakbond monopoliseert voor zijn eigen leden een bepaald aantal werkgelegenheden. Hebben niet alle werkers gelijke rechten op een van die werkgelegenheden? Niet volgens de Canadese democratie. Niet volgens de

Canadese wet! We zien hoe de CLAC organisatie gekoeleneerd wordt door de moderne vakbonden en de regering doet er niets aan. Zie het januari/februari nummer van *Vanguard* het artikel van Ed Vanderkloet. Dingen zoals Ed Vanderkloet daarin beschrijft irriteren me grenzeloos. Soms ben ik geneigd te geloven dat velen van onze mensen zich nog wel even bedacht zouden hebben als ze geweten hadden wat soort of democratie in Canada praktijk was, voor het besluit tot emigreren genomen was.

We hebben totale vrijheid van godsdienst als we maar zorgen dat we dat binnenshuis houden. Asjeblijft niet in de scholen of in de vakbond of in de politiek. En men verschuilt Vervolg op pag. 18

# Denk aan de Ontario Tax Credits wanneer het tijd is om uw belastingpapieren in te vullen.

## Vind uit wanneer U in aanmerking komt:

Als u een inwoner van Ontario bent, onder de 65, zou u in aanmerking kunnen komen voor een of meer van de drie Ontario Tax Credits, ook al hebt u geen belastbaar inkomen.

Om aanspraak te maken op deze aftrek moet U het mauve Ontario Tax Credit formulier invullen en samen met uw federale inkomstenbelastingformulier verzenden.

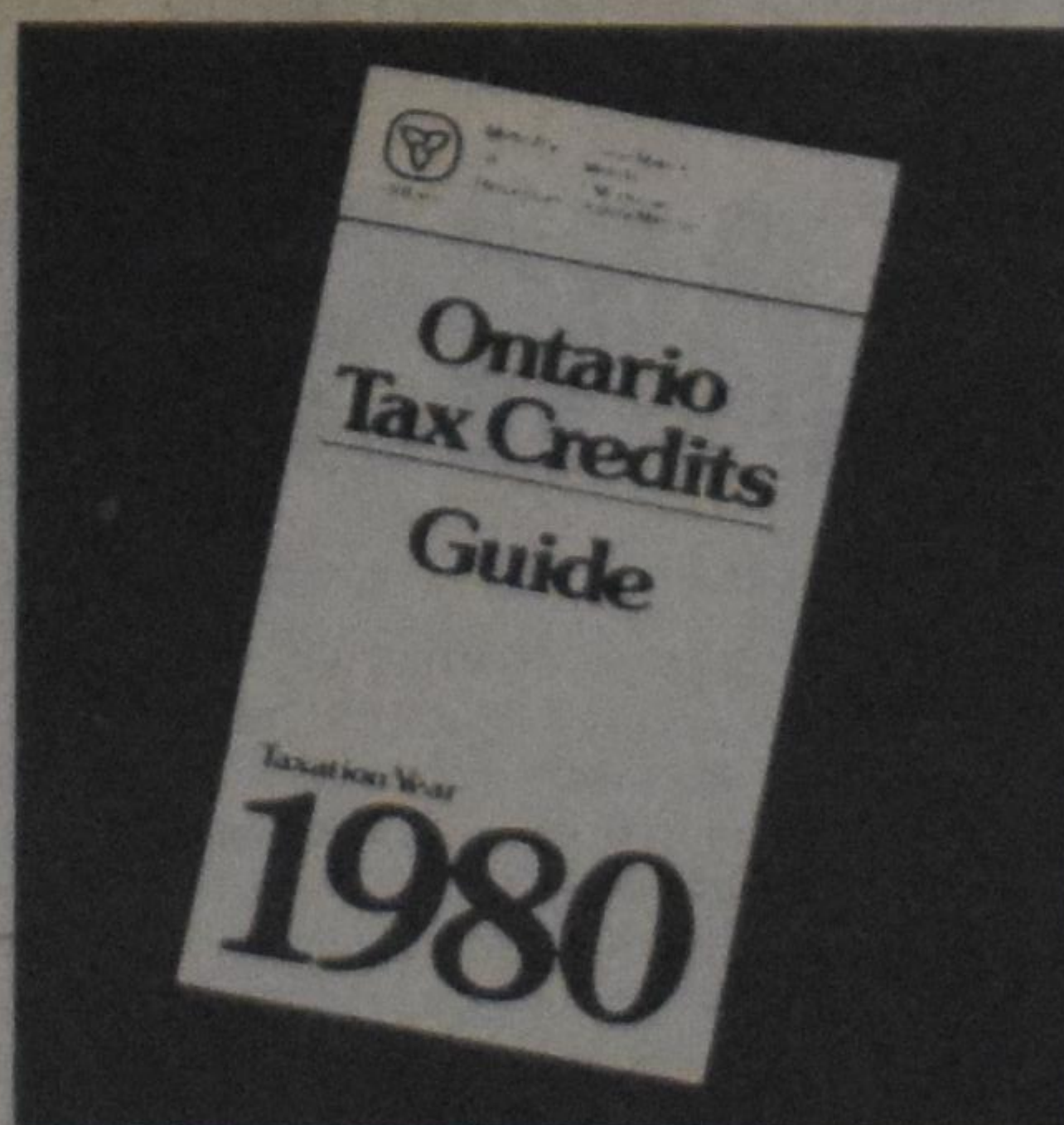
Een herinnering: Vult het in en doe het op de post — Ontario Belasting Aftrek is voor u.

### Eigendoms-belasting aftrek

De eigendoms-belasting aftrek vermindert de lasten van gemeentelijke en schooltaxes. Het is gebaseerd op uw eigendoms-belasting of huur en op uw belastbaar inkomen.

### Verkoop-belasting aftrek

Deze aftrek keert een gedeelte uit van het geld dat was betaald aan Provinciale Retail Sales Tax. Het is gebaseerd op persoonlijke vrijstellingen en belastbaar inkomen. Het maximum bedrag dat opgeëist kan worden aan Property en Sales Tax Credits is \$500.



### Belasting aftrek voor bijdragen aan Politieke Partijen.

Deze aftrek mag geclaimd worden door inwoners van Ontario die bijdragen hebben geschonken aan een politieke partij, geregistreerd in Ontario, een kiesvereniging of een kandidaat in de provinciale verkiezingen in Ontario.

Deze claim is van toepassing indien de door u te betalen provinciale belasting hoger is dan uw Eigendoms en Sales Tax aftrek.

De maximum aftrek voor een bijdrage aan een politiek partij is \$500.

### Attentie Bejaarden!

De Ontario Tax Grants die in 1980 geïntroduceerd werden, vervangen Ontario Property en Sales Tax Credit voor inwoners die 65 jaar waren of ouder vanaf 31 dec. 1980. Als u een federaal inkomstenbelastingformulier indient moet u NIET een Ontario Tax Credit formulier invullen, tenzij u aanspraak maakt op aftrek voor bijdragen aan een politieke partij.


### Inwoners van Bejaarden Tehuizen.

Inwoners van bejaarden tehuizen en dergelijke inrichtingen komen gewoonlijk niet in aanmerking voor de Property Tax Credit of de Property Tax Grant.

Voor meerdere inlichtingen of exemplaren van de Ontario Tax Credit gids kunt u gratis bellen naar het Informatie Centrum van het Ministerie van Belastingen:

- ☐ in Toronto draait u 965-8470
- ☐ in area code 808 vraagt u de operator naar Zenith 8-2000
- ☐ in alle andere gebieden draait u 1-800-268-7121

De Regering van Ontario werkt om anderen te helpen.

Ministry of Revenue  
 Ontario  
Lorne Maeck, Minister  
William Davis, Premier





Prinses Juliana met Mevr. Michiels van Kessenich bij de opening van de Cloisonism tentoonstelling in Toronto. Photo: Wim Van Duyn.

## Het instituut voor Oceaan Studies

door Alyn Edwards

Canadian Scene — De meeste Canadezen zijn er zich niet van bewust dat het zuidwestelijke deel van Brits Columbia in een zone ligt waar aardbevingen verwacht kunnen worden. Eens in de 10 jaar vindt er ergens in dat deel van het Amerikaanse continent een aardbeving plaats die soms het cijfer zes aangeeft op de zg. Richter schaal. Soms is de aardbeving zelfs nog heviger. In 1909 vond bijvoorbeeld een grote aardbeving plaats in het gebied van de Gulf Islands tussen Vancouver en Victoria. Tien jaar later werd de westkust van Vancouver Island door een aardbeving getroffen.

In 1946 vond een ernstige aardbeving plaats rond Courtenay in het centrale deel

van Vancouver Island. Huizen stortten in, pieren verdwenen in de oceaan en een man verdrinkte toen zijn kleine boot omsloeg.

In 1948 en in 1957 vonden kleinere aardbevingen plaats, die weinig schade aanrichtten. Maar in 1965 had een ernstige aardbeving plaats rondom Seattle, 200 km. ten zuiden van Vancouver. Drie mensen stierven toen een fabriek instortte en vier andere mensen stierven ten gevolge van een hartverlamming tijdens de aardbeving.

Het Pacific Geoscience Centre is een moderne door de federale regering gefinancierde faciliteit, waar men zich met dit onderwerp bezig houdt en het bestudeert. Het is een onderdeel van het Institute of Ocean Sciences, een complex aan de Stille Oceaan bij Sidney,

30 km. ten noorden van Victoria. Seismografen tekenen hier nauwkeurig alle ondergrondse activiteit aan, waar die ook in de wereld plaats vindt.

Het Geoscience Centre is tevens een bron van inlichtingen voor het opsporen van energie bronnen in de oceaanbodem, voor de studie van erosie en het vinden van bronnen van geothermische energie. Het instituut bestudeert tevens de invloed die de mens uitoefent op de oceanen en het leven in de oceanen en probeert ook het pad van per ongeluk in de oceaan terechtgekomen olie te voorspellen.

Op deze manier proberen geleerden in dienst van de overheid te komen tot een beter begrip van onze omgeving en hoe we het beste met onze natuurlijke bronnen kunnen omgaan.

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## Als je het mij vraagt

Vervolg van pag. 17

zich achter het beroemde dogma: Totale scheiding tussen Kerk en Staat. Op zichzelf heb ik geen moeite met dat dogma. Ik geloof ook dat de kerk zich buiten de zaken van de Staat moet houden en omgekeerd, de Staat moet zich buiten de zaken van de Kerk houden. We erkennen de soevereiniteit in eigen kring, geleerd door Dr. Abraham Kuyper. Hier maakt men er echter van „Totale scheiding van Godsdienst en Staat.” En dat is onmogelijk. Alles wat we doen is ten diepste bepaald wij wat we godsdienstig geloven. Dat is hetzelfde voor iedereen, zelfs voor iemand die zegt dat hij niet godsdienstig is; zelfs voor iemand die zegt dat hij atheïst is. Die heeft zijn eigen denken tot god gepromoveerd en gehoorzaamt die god prompt. Als iemand niet meer godsdienstig is, houdt hij op mens te zijn.

In een volgend praatje wil ik diezelfde vraag: Wat is je in Canada het meest tegengevallen? bezien vanuit een ander gezichtspunt. Dan ga ik niet zozeer in op wat Canada was voor de immigranten, maar meer wat de immigranten betekend hebben voor het leven in Canada.

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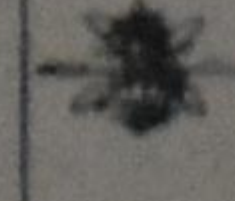
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All other one-column classified advertisements: \$4.20 per column inch with a minimum of \$6.30. For letter under box number, \$2.00 extra.

## Calvinist CONTACT

99 Niagara St., St. Catharines,  
ON L2R 4L3, (416) 682-8311

## THANKS

**NAUTA:** We wish to thank our relatives and friends for the many cards, flowers and tokens of well wishes we received on the occasion of our 50th Wedding Anniversary. Above all we praise and thank the God for his many blessings. Mr. and Mrs. A. Nauta, St. Catharines, ON

**OVERGAAUW:** To all who showed us so much love and compassion during the illness and passing away of my dear wife and our loving mother, our heartfelt thanks. For the whole family of C. Overgauw

## BIRTHS

**WINTER:** We, Tom and Dorothy Winter wish to thank the Lord for entrusting to us a son, **CHARLES GORDON**, for love and protection. Charles is the 7th grandchild of Mr. and Mrs. H. Baarda, Smithville, ON and 1st grandchild to Mr. and Mrs. C. Winter, Port Burwell, ON.

## MARRIAGE

**BOOT-VAN STRYLAND:** Mr. and Mrs. C.M. Boot and Mr. and Mrs. H. Van Stryland are happy to announce the forthcoming marriage of their children, **JOANNE** and **PHILIP**. The ceremony will take place, D.V., on Friday March 6, 1981, at 2:00 p.m. at Woodynook Chr. Ref. Church, Lacombe, AB. Rev. J. Kits officiating. Future address: R.R.#2, Clive, AB

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## ANNIVERSARIES

1956 March 11 1981  
"I will instruct you and teach you the way you should go; I will counsel you with my eye upon you" (Psalm 32:8).  
With thanksgiving to the Lord for his many blessings, we wish to share with you, our joy and happiness on the occasion of the 25th Wedding Anniversary of our parents,

**WILLIAM and AGNES BENNINK**  
(nee Siderius)

It is our prayer that our covenant God will continue to bless them with his loving care and that they may enjoy many more years together.

With love and congratulations from their children,  
Bill & Patricia Dodds — Columbus, OH

Fred & Arlene Bennink — Grimsby, ON  
David — Grand Rapids, MI  
Sharon

Open house will be on Saturday, March 14, 1981 from 2-4 p.m., in the fellowship hall of the Mountainview Chr. Ref. Church in Grimsby. Best wishes only.

Home address: 19 Marilyn St., Grimsby, ON L3M 1V3

Share your family news with  
our family at C.C.!

## ANNIVERSARIES

1956 March 9 1981  
With joy and thanksgiving to our Lord, we wish to announce the 25th Wedding Anniversary of our parents,

**LEENDERT and ANNA DESNOO**  
(nee Vanderloon)

May the Lord continue to bless you and keep you in his care. With love and congratulations,

Joan — Guelph, ON  
Susan & Fred Berkhuisen (boy-friend) — at home

Art & Tracey Thompson (girlfriend) — at home

Bill — at home

Margaret — at home

Leonard — at home

Tony — at home

Open house on Sunday, March 8, 1981 — 1:30 p.m. - 5:30 p.m. at their home.

Home address: R.R.#1, Corbyville, ON K0K 1V0

1951 March 12 1981  
Chatham Cannington  
"I lift up my eyes to the hills, from whence does my help come? My help comes from the Lord; who made heaven and earth."  
We thank the Lord for the special occasion of our parents' 30th Wedding Anniversary.

**BERT and WIEKE KIEZEBRINK**  
(nee Posthumus)

We appreciate the love and understanding you have given us throughout the years.

With love from:

John  
Paul & Ann; Ricky, Karen  
Cathy  
Wilma  
Jim

R.R.#1, Cannington, ON L0E 1E0

1956 March 23 1981  
Hamilton

With gratitude to our heavenly Father, who has given them these years together, we as children wish to announce the 25th Wedding Anniversary of our parents,

**ALBERTUS and JANETTE MULDER-KARSTEN**  
(formerly DeWeerd)

Albert & Jeanette Vanderzwaag-Mulder

Bill & Fran Voortman-Mulder

Pete & Jane Mulder

Jake & Pia De Weerd

Tony & Jennie De Weerd

Joe & Margeret De Weerd

Clarence & Clara Bootsma-Mulder

Bert & Janette Bos-De Weerd

Adri & Ann Kloet-De Weerd

Bill & Greta Kroeze-De Weerd

Luke & Jane Drost-Mulder

Bob & Riekie Kramer-De Weerd

Rick & Ruth Jongejans-De Weerd

They also have 57 grandchildren and 11 great-grandchildren.

We wish them many more years together. We will celebrate this occasion with an open house to be held, D.V., on Friday March 27, from 8-10 p.m. in the Calvin Christian School gym on West 5th St., Hamilton. We would like to invite all their relatives and friends to help us celebrate this occasion. Best wishes only please.

Home address: 608 Stone Church Rd., Hamilton, ON L8W 1A6

St. Thomas St. Thomas  
1956 1981

**ADRIAN and ANN VAN HELVOORT**  
(nee Eizinga)

As a family we will celebrate our parents' 25th Wedding Anniversary on March 14, 1981, D.V. We hope that the Lord will continue to bless them in their marriage.

Their children:

Betty & Fred

David

Fred

Marg

Open house will be held Saturday, March 14, 1981 from 2-5 p.m., at the First Chr. Ref. Church in St. Thomas, personal congratulations are welcome at this time.

## ANNIVERSARIES

With thankfulness to the Lord, we wish to announce the 25th Wedding Anniversary of our parents, on March 24, 1981,

**COR and HETTY ROMKEMA**  
(nee Kulker)

We wish them God's blessing of health, happiness and love. May God give them many more years together.

Congratulations and love from their children:

Cathy — Vancouver

Rick & Helen

Frank

Diana

Personal congratulations are welcome at an open house, Saturday

March 21 from 2-5 p.m. in the fellowship hall of the Clarkson Chr. Ref. Church. Best wishes only.

Home address: 171 Digby Rd., Oakville, ON L6J 6A8

Buitenpost, Fr. Everson, WA  
1941 April 10 1981

The Lord willing, we hope to celebrate with our parents and grandparents,

**THEODORE and FROUKJE ROORDA**  
(nee Koolstra)

their 40th Wedding Anniversary. May God continue to bless and keep them through the years to come.

Congratulations and love from their children:

Ted & Bessie Reitsema — Matsqui, BC

Paul & Cheryl Roorda — Lyden, WA

John Roorda — Sumas, WA

Larry & Jane Roorda — Everson, WA

and 16 grandchildren

Home address: 2344 Stickney Island Rd., Everson, WA, U.S.A. 98247

## OBITUARIES

On Thursday, January 22, 1981, the Lord took unto himself our dear mother, grandmother, great-grandmother and sister,

**MRS. WINNIFRED DE JONG**  
(nee Bouma)

age 85. Widow of Arnold De Jong.

children:

John & Tina De Jong — R.R.#4, Abbotsford, BC

Charlie & Betty Baker — Neerlândia, AB

8 grandchildren, 13 great-grandchildren

sisters:

Mrs. G. Meyles — Vernon, BC

Mr. & Mrs. M. Piersma — Richmond, BC

brothers:

Mr. & Mrs. Sidney Bouma — Abbotsford, BC

Mr. & Mrs. Jelle Bouma — Fruitvale, BC

Mr. & Mrs. Obbe Bouma — Delta, BC

Funeral was held on January 26, 1981 at the First Chr. Ref. Church, Abbotsford, BC. Rev. R. Stienstra officiated.

On February 18, 1981, after a short illness, the Lord took unto him in his eternal home our dear beloved brother and uncle,

**KORNELIUS HOLTROP**

at the age of 60.

Beloved husband of Geertje Holtrop (nee Piersma) of Dunnville, ON.

"In my Father's house are many mansions, I will prepare a place for you."

John & Brenda Holtrop — Keswick, ON

Peter & Maaike Holtrop — Mt. Hope, ON

Mrs. Grace Holtrop — Coaldale, AB and families

Brothers and sisters in The Netherlands, and predeceased by his parents, 3 brothers and 1 sister.

Home address: R.R.#2, Canboro, ON

## OBITUARIES

"For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38,39).  
On Monday, February 16, 1981, the Lord in his infinite wisdom called unto himself,

**CLARENCE (KLAAS) GROEN**

at the age of 55.

Dear beloved husband of Annie Groen (nee Canrinus).

Dear father of:

Jerry & Grace Groen — West Flamboro

John & Ruth Numan — Ripley

Harold & Mieke Groen — West Flamboro

Melvin & Betty Andree — Dundas

Ralph Groen & Carrie Versteeg (fiancee) — Waterdown

Nick & Alice Groen — Dundas

Charlene Groen — Calvin College

Jeff Groen — at home

and 10 grandchildren

Home address: 40 Brock Rd., Greensville, ON L9H 5H2

On Monday, February 16, 1981, the Lord took unto himself our dearly loved son, brother, brother-in-law and uncle,

**KLAAS GROEN**

beloved husband of Annie Groen-Canrinus.

Eldest son of Mrs. Elizabeth B. Groen and the late Mr. Gerrit Groen.

Brother of:

Paul & Ma Groen — Carlisle, ON

John & Nel Groen — Burnaby, BC

Henk & Ann Groen — Dundas, ON

Marie & Steve Elgersma — Branchton, ON

Jerry & Tena Groen — Hamilton, ON

Joe & Betty Groen — Hamilton, ON

and 24 nieces and nephews

Psalter Hymnal #410.

Following a brief illness the Lord in his infinite wisdom called home into his eternal glory, our dearly beloved husband, father and grandfather,

**KORNELIUS HOLTROP**

on February 18, 1981, at the age of 60 years.

His loving wife: Geertje Holtrop (Piersma)

and children:

Sid & Grace Holtrop — Cayuga, ON

Dixie & John Vonk — Dunnville, ON

Susan & Randy Groot — Edmonton, AB

Alice & Brian Houweling — Coaldale, AB

Gerrie & Ralph Veldstra — Dunnville, ON

Ken Holtrop — Hamilton, ON

and 17 grandchildren

"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (2 Corinthians 5:1).

Funeral services were held on Saturday, February 21, 1981 in the Bethel Chr. Ref. Church of Dunnville, ON. Rev. G. Martin officiated.

On February 18, 1981, after a short illness, God called unto himself, our brother-in-law and uncle,

**KORNELIS HOLTROP**

at the age of 60.

May the Lord be near his wife and children in the time to come.

Mrs. P.R. Piersma — St. Ann's, ON

Mr. & Mrs. A.Y. Hofman — Scharnegoutum, Holl.

Mr. P. Kalteren — Gauw, Holl.

Mr. & Mrs. O. Deelstra — Wyoming, ON

Mr. & Mrs. K. Hofman — Leeuwarden, Holl.

Share the news,  
happy or sad, with  
all our C.C. readers.

## OBITUARIES

The Lord in his mercy took home our dear father, grandfather, and great-grandfather,

**ROELOF KARSTEN**

on February 3, 1981 at the age of 81 years. Widower of Margje Streutker since 1977. Predeceased by their son Ted and grandchildren Angie and Bobbie.

John & Edna Karsten — Calgary, AB

Grace & John Kooiker — Diamond City, AB

Ralph & Audrey Karsten — Coalhurst, AB

Ann & John Ketel — Picture Butte, AB

John & Ann Karsten — Houston, BC

Ken & Theresa Karsten — Claresholm, AB

Hilda & John VanderLeest — Thornhill, AB

Pete & Jean Karsten — Smithers, BC

25 grandchildren and 8 great-grandchildren.

We abide in God's wisdom.

We would like to mention his living brothers and sisters:

Mrs. Roeloffe Kiers — St. Catharines, ON

Mr. Peter Karsten — Drayton, ON

Rev. Johannes Karsten — Harderwijk, Holland

Mr. John Karsten — Jarvis, ON

Mrs. Jane Mulder — Hamilton, ON

Weer werden we getroffen door een bericht uit Nederland dat op 19 februari, de Here nu uit onze familiekring tot Zich genomen heeft onze geliefde broer, zwager en oom:

**DR. JOH. KARSTEN**

op de leeftijd van 75 jaar, geliefde echtgenoot van Froukje Karsten-Mast.

"Gods weg is in het heiligdom."

P. & F. Karsten-Kwant — Drayton, ON

R. Kiers-Karsten — St. Catharines, ON

Aib. & J. Mulder-Karsten — Hamilton, ON

John & M. Karsten-Kiers — Jarvis, ON

nichten en neven

God suddenly took unto himself our dearly beloved mother and grandmother,

**JANNETJE METSELAAR-VANDE KAMP**

Widow of Hendrik Vander Horst (1940) and Gerrit Metselaar (1968), at the age of 59 years.

Psalm 121.

Hank Vander Horst & Norma Vander Horst-Cairns — Dutton, ON

Margje Jonkman-Metselaar & Nick Jonkman — Wyoming, ON

Hermann Van Leeuwen-Metselaar & Peter Van Leeuwen — Atwood, ON

Albert Metselaar & Sherryl Metselaar-McBain — Point Edward, ON

Dick Metselaar & Tina Metselaar-Breeuwsma — Sarnia, ON

Geraldine Cuffe-Metselaar & David Cuffe — Winfield, BC

Jenny Schaafsma-Metselaar & Durk Schaafsma — St. Thomas, ON

Henrietta Metselaar — Tillsonburg, ON

and 20 grandchildren

Also 2 brothers and 3 sisters in The Netherlands. Predeceased by 1 brother.

58 Steele St., St. Thomas, ON

February 15, 1981



O'Brien - Steele Funeral Home  
30 MOIRA ST. W.  
BELLEVILLE, ONTARIO  
K8P 1S2  
Christian Funeral Director



# Classified Advertising

## OBITUARIES

On February 14, 1981 the Lord took home my dear husband.

### REV. HERMAN MOES

at the age of 90  
His loving wife: Florence and children,  
Rev. John & Elaine Moes  
Theodore & Rose Moes  
John & Marcia Bayeres  
Homer & Joanne Vander Mey  
Rev. Bernard & Lydia Dolster  
Dr. Gene & Sylvia Van Zee  
Jan & Florence Bolhuis  
26 grandchildren and 21 great-grandchildren, 1 sister-in-law.  
Home address: 2121 Raybrook Ave., S.E., Grand Rapids, MI 49506.

Op zondag 22 februari, nam God na een korte ziekte tot zich ons trouw en geliefd medelid.

### MRS. GEESIEN MULDER

Wij zullen haar missen maar we zijn blij dat voor haar het geloven is overgegaan in aanschouwen.  
Sterke de Here Mr. Mulder in dit verlies en in zijn eenzaamheid.  
De leden van de C.R.C. „Lasting Friendship“ Guelph.

Als Hollandse Vrouwenvereniging „De lampen brandende“ te Guelph, betreuren wij zeer het heengaan van

### MRS. GEESIEN MULDER

Zij was de oprichtster en eerste Presidente van onze vereniging. Van harte wensen wij Mr. Mulder en zijn kinderen Gods nabijheid in dit verlies.  
Mrs. Bakker (pres.)  
Mrs. Matter (sec.)

The Lord has suddenly taken to himself a loving and beloved husband and wonderful Dad.

### GEORGE JOHN OLDEJANS

at the age of 50 years.  
He left behind his wife: Rose Oldejans (nee Vandermeer)  
his children:  
Marvin  
Eunice  
Kimberly  
Jason  
“Eye has not seen, ear has not heard, nor has mind imagined, what God has prepared for those who love him” (I Corinthians 2:9)  
February 14, 1981  
Home address: R.R.#4, Bowmanville, ON L1C 3K5

With our eyes fixed on the resurrection, we mourn the loss of a caring son, a warm-hearted brother and a cheerful uncle.

### GEORGE JOHN OLDEJANS

Meine Oldejans, father  
Henk & Dini Oldejans & children  
George & Penny Witvoet & children  
Bert & Alice Witvoet & children  
John & Alice Oudijk & children  
“We know that all things work together for good to those that love God” (Romans 8:28).

Suddenly on February 14, 1981, the Lord took unto himself, our dear, beloved son-in-law, brother-in-law and uncle.

### GEORGE OLDEJANS

to be with him in eternal glory. That the Lord may comfort, sustain and strengthen Rose and her children is our earnest prayer.  
2 Cor. 4:16-5:1.  
E. Vandermeer-Piersma — Bowmanville, ON  
Hotty & Wiebe Vander Gaast & family — Bowmanville, ON  
Don & Ann Vandermeer & family — Oshawa, ON  
Auke & Corry Vandermeer & family — Port Perry, ON  
Sieds & Evelyn Vandermeer & family — Newmarket, ON  
Sjerp & Edna Vandermeer & family — Hickson, ON  
Adrian & Wilma Vandermeer & family — Vauxhall, AB  
Verna & Ivan Jooze & family — Newmarket, ON

## OBITUARIES

Suddenly, on February 14, 1981, the Lord took home into eternal glory, our beloved friend,

### GEORGE OLDEJANS

We rejoice in the assurance of the victory in Jesus given to our friend, it is our prayer that our Lord will sustain and strengthen Rose and her children.  
Peter & Leny Boots  
Bill & Marina Canrinus  
Gerry & Grace Flonk  
Ryan & Ann Geboers  
Bert & Greta Klompemaker  
Tony & Rita Klompemaker  
John & Anne-Marie Klompemaker  
Harry & Ada Van Belle  
Henry & Pat Van Drunen  
Bowmanville, ON

“Rock of ages cleft for me, let me hide myself in thee.”  
Our Lord in his all wise ways took unto himself our dear mother, grandmother (beppe) & great-grandmother.

### TINA SPAN

(nee Van der Meulen)

predeceased by our dear dad, Job Span, April 14, 1976  
Bauke & Tjitske Span — Apeldoorn, Netherlands  
Freda & Jerry Van Dyke — Cambridge, ON  
Bill & Tina Span — Waterdown, ON  
Shirley & Leonard Van Raamsdonk — Georgetown, ON  
Jane & Frank Roorda — Kitchener, ON  
Tina & Herman Boks — Hamilton, ON  
Corrie & Ted Bootsma — Newmarket, ON  
Jopie Span — Burlington, ON  
27 grandchildren, 5 great-grandchildren  
The funeral service was held on February 28, 1981 at the Burlington Chr. Ref. Church.  
Mailing address: J. Span, 468 Lorne St., Apt. 103, Burlington, ON L7R 2T4

“For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens” (2 Cor. 5:1).  
After a short illness, the Lord took to himself his child, our husband, father, grandfather, and great-grandfather.

### HENDRIK VAN BODEGOM

B. Van Bodegom (nee Van Lummen) — Brampton, ON  
Trudy & George Klooster; Brenda & Jim Charters, Clarence, Harold, Sharon, Ronald, Suzanne, Carolyn — Drayton, ON  
John & Hannah Van Bodegom; Bertha & Ed & Shelley Groen, Don, Emeline, Francis — Orangeville, ON  
Case & Mary Vanbodegom; Cindy, Jeff, Tim, Terry — Barrie, ON  
Dory & Andy Vink; Bert & Jean, Bernice, Jane, Henrietta & Albert, Annette, Richard, John, Jerry — Grand Valley, ON  
Ena Van Bodegom — The Hague, Neth.  
Helen & George VanderVelde; Barbara, Lisa, Tammy, Jack, Patricia — St. Ann's, ON  
Harry & Anne Van Bodegom; Steven, Sylvia, Colin — Bramalea, ON  
Leo & Liz Van Bodegom; Michael, Brian, Denise — Bramalea, ON  
Gerry Van Bodegom — Brampton, ON  
Coby & Bob Hellewell; Jodie, Lanny, Jamie, Deanna, Robbie — Aldershot, BC  
Jo-Anne & Ben VanderZwaag; Kimberley, Kevin, Charlie, Amy — Hamilton, ON  
February 14, 1981  
95 Kennedy Rd. N., Apt. #102, Brampton, ON L6V 1X7

## TEACHERS NEEDED

### Ontario

**ALLISTON:** Alliston Interdenominational Christian School Society intends to open September, 1981, D.V. Teacher applications are invited for grades **Kindergarten to 8**. Multiple grade classroom experience an asset. Please forward resume to: A.I.C.S.S., Box 112, Alliston, ON L0M 1A0.

**ATHENS:** Athens Christian School located in a scenic area of the province, requires a **teaching principal** for the upper grades and also a teacher for the **primary grades**. Beginning September 1981. Pleasant surroundings and low pupil-teacher ratio. Please send applications and resumes to: Martin Vander Kloet, Ed. Com., R.R.#4, Athens, ON K0E 1B0.

**BELLEVILLE:** Quinte Christian High School invites applications from teachers for the following areas: **French, English, Music, Boys Phys. Ed.** Send inquiries with resume to: The Principal, R. Van Huizen, 289 Pinnacle St., Belleville, ON K8N 3R3. Phone: (613) 968-7870.

**BOWMANVILLE:** Knox Christian School Society invites applications for possible opening in grades **6 and 7**. Preference given to experienced teachers. For information and applications, contact: Mrs. J. Vanderkooi, R.R.#6, 46 Martin Rd., Bowmanville, ON L1C 3K7.

**BOWMANVILLE:** Durham Christian High School expects the following vacancies for the 1981-82 school year: **English, Music**, with possible opening in **Business, French**. Send letters of inquiry to: Durham Christian High School, Box 238, Bowmanville, ON L1C 3K9, Att. Ren Siebenga.

**BRAMPTON:** The John Knox Christian School invites applications for an opening in the senior **grades 7 or 8** commencing September 1981. Please forward complete resume and application to: Mr. I. Witteveen, principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: 416-451-3236 (school).

**BRANTFORD:** Brantford Christian School invites applications for the position of **Kindergarten teacher**. 3 full days per week, Monday, Wednesday, Friday, experience an asset. Please forward inquiries and resume to: Mr. Chris VanderVeen, Principal, B.C.S., 7 Calvin St. Brantford, ON N3S 3E4. Phone: (519) 752-0433 (school).

**CHATHAM:** The Calvin Christian School may have possible openings for teaching positions in the **primary department** for the 1981-1982 school year. Please send letters of application or inquiries to Mr. John Postma, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5. Phone: (519) 352-4980 (school) or (519) 352-7427 (res.).

**CHATHAM:** Chatham District Christian Secondary School invites applications and inquiries for a **math/PE** position and a part-time **art position** for 1981-82. Please contact: Henry Kooy, Principal, 90 Park Ave., E. Chatham, ON N7M 3V4. Phone: (519) 352-4591 (school) or (519) 354-9528 (home).

**DRAYTON:** Drayton Calvin Christian School invites applications for the following positions beginning in September 1981. **Teaching Principal** for combination grades 7 and 8 (attractive house also available adjacent to the school. A full-time teacher for combination **grades 5 and 6**. A teacher for a newly established **kindergarten class**. This position is for 3 days per week with a possibility of other teaching duties. For applications and/or information please contact: Miss Annette Van Houten, Principal, Box 141, High St., Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

## TEACHERS NEEDED

**CLINTON:** The Clinton and District Christian School needs a **kindergarten teacher** for 3 days per week, starting September 1981. Please send applications to: The Principal, Mr. R. Schuurman, Box 658, Clinton, ON N0M 1L0 or phone: (519) 482-7851.

**CORNWALL:** Christian Education Society of Cornwall and area invite applications for the position of **primary teacher (1-3)** and an experienced **teaching principal** for grades **4-6**, commencing September 1981. Please forward complete resume and application to Jane Raymer, 111 Third St., Cornwall, ON.

**DUNDAS:** Calvin Christian School invites applications for a probable opening in **grade 7**, beginning September 1981. A background in music and/or science will be a definite asset. Please submit applications to: Gary Glasbergen, Principal, Calvin Christian School, R.R.#2, Dundas, ON L9H 5E2, or call: 416-627-1411 (school) or 416-689-6259 (home).

**DUNNVILLE:** The Education Committee of the Dunnville Parental Christian School invites applications for possible openings in the **primary** and **intermediate** levels, commencing September, 1981. Modern teaching facilities, and close proximity to major cities, an attraction. Address applications to: Dunnville Parental Christian School, c/o Mr. Wm. Rang, Robinson Rd., Dunnville, ON N1A 2W1. Phone: (416) 774-5142.

**GEORGETOWN:** Georgetown District Christian School invites applications from experienced teachers for possible vacancies on all levels. Please forward inquiries and resume to: George Petrusma, Principal, c/o Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (school) or (416) 877-6444 (home).

**GUELPH:** Our growing Christian school community is in need of a **primary teacher** and has a possible opening for a part-time position in **grade 7 and 8**. Consider becoming part of this community, located in an attractive university setting. Contact J. Vriend, principal, 290 Water St., Guelph, ON N1G 1B8. Phone: 824-8860 (school), 836-6507 (home).

**HAMILTON:** The Education Committee of Calvin Christian School invites applications for possible vacancies in the **primary** and **intermediate** grades. Contact: W.H. Hultink, 547 W. Fifth St., Hamilton, ON L9C 3P7. Phone: 388-2645

**JARVIS:** Jarvis District Christian School invites applications from qualified teachers for the following positions: 1. **Special education a.m./grade 8 p.m.** — full time position. 2. **Kindergarten** — half-time position. Please send all applications and inquiries to: Pete Weening, Principal, R.R.#1, Jarvis, ON N0A 1J0. Phone: (519) 428-0887 (home); (519) 587-4444 (school).

**LONDON:** The London Parental Christian School invites applications for a possible **middle grade** opening for the 1981-82 school year. Please submit a letter of application, including a statement of why you wish to teach in our school, to the Principal, Rick Klooster, 202 Clarke Rd., London, ON N5W 5E4. Phone: (519) 455-0360.

**LONDON:** You are invited to submit applications including resume and academic record for the following teaching position(s) for the 1981-1982 school year: **PE/Bible/French/business** (female preferred). Please submit your application to: W. Drost, Principal, 24 Braesyde Ave., London, ON N5W 1V3. Phone: (519) 455-4360.

## TEACHERS NEEDED

**LUCKNOW:** The Lucknow District Christian School requires a **teaching Principal** for the **senior grades** beginning school year 1981-82. Please address inquiries or applications to: Mrs. B. Broer, Sec. Education Committee, R.R.#1, Kincardine, ON N0G 2G0.

**MISSISSAUGA:** The Board of the John Knox Christian School Society of Mississauga invites applications for the position of **primary teacher (1-2)**, commencing September, 1981. Please forward a complete resume and application to Mr. J. Van Dyk, Principal, John Knox Christian School, P.O. Box 54, Clarkson P.O., Mississauga, ON L5J 1J7.

**NEWMARKET:** Holland Marsh District Christian School invites applications for possible openings in the **primary** and **senior grades**. For further details and application forms, write: Mr. Jake van Breda, Principal, Holland Marsh District Christian School, R.R. #2, Newmarket, ON L3Y 4V9, or phone: (416) 775-3701 (school); (705) 737-0957 (home).

**OTTAWA:** The Ottawa Christian School Association invites applications from experienced teachers for a likely opening at the **grade 1-2** level for the school year 1981-82. Please forward inquiries and resume to H. Huyer, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6.

**REXDALE:** Timothy Christian School invites applications for probable positions, **Half-time Kindergarten/half-time grade 4 or full-time combination**. Please contact Mr. H.K. Bergsma, principal, for application forms and further information. Phone: (416) 741-5770 (school), or (416) 793-3336 (home). 28 Elmhurst Dr., Rexdale, ON M9W 2J5.

**ST. THOMAS:** Ebenezer Christian School will be adding a **Kindergarten** this fall, God willing. It invites applications for that position. Kindergarten days will be Monday, Wednesday and Friday. (The position will be 3/5 of a full-time position). Direct applications to: Mrs. Maria Oegema, Secretary of the Education Committee, Post Office, Talbotville, ON N0L 2K0.

**ST. THOMAS:** Ebenezer Christian School, St. Thomas, ON, requires a **teaching principal (Grade 8)**, beginning school year 1981. Excellent facilities, low pupil/teacher ratio, as school secretary reduces workload. Please address applications or inquiries to: Mrs. T. Oegema, sec., Education Committee, Post Office, Talbotville, ON N0L 2K0. Telephone: (519) 633-0514.

**STRATFORD:** The Stratford and District Christian School may need 2 teachers, 1 **kindergarten** plus **relief (7, 8)** and 1 teacher in the **primary division**. Please send resume and inquiries to: A.J. Vanderstoep, Box 276, Stratford, ON N5A 6T1. Phone: (519) 271-7292 (school), (519) 655-2967 (home).

**STRATHROY:** John Calvin Christian School, Strathroy, Ontario has a possible teaching position at the **primary level** and requires a **remedial teacher** (60% — each morning) for the school year 1981-82. There is a possibility that the remedial time (60%) will be combined with the principal's relief position (40%) for a full time position. Please send letters of application to Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone: (519) 245-1934 (school) or (519) 245-1402 (home).



# TEACHERS NEEDED

## Principal — Teacher

Primary and junior teachers required for school year 1981-82.

Send all enquiries to:  
**EMMANUEL CHRISTIAN ACADEMY**  
Wm. Hordyk (principal),  
Box 220, Cottam, Ontario N0R 1B0

## Beacon Christian High School

in St. Catharines, Ontario

invites applications and inquiries for the following areas:

**English** (Interest in drama helpful)

**Bible**

**Commercial Subjects** (Typing, bookkeeping, office procedures, etc.)

Experienced or new teachers are invited to write or phone:

John Vriend, Principal,

2 O'Malley Dr., St. Catharines, ON L2N 6N7.

Phone: (416) 937-7411

## John Knox Memorial Christian School

in Fruitland

requires the following personnel.

1. A teacher for a possible opening in a **combined grade 2 and 3** class.
2. A half-time teacher for our **remedial programme**.
3. A teacher for a **Kindergarten** awaiting membership approval.

Interested parties may also apply for a **combined remedial/Kindergarten** position. Letters of inquiry and applications may be made to:

Wm. Slofstra, Principal,

**John Knox Memorial Christian School,**

Box 27, Fruitland, ON L0R 1L0

School Phone: 643-2460 — Home phone: 945-2657

We at

## —Smithville District Christian High School—

are in need of full time **MATH** and **SCIENCE** teachers for the school year 1981-1982.

Positions will also be open in **FRENCH, MUSIC, GIRL'S PHYSICAL EDUCATION** and **BASIC EDUCATION**.

SDCH operates under the HDCH school board.

Please direct inquiries and send all applications to:

Mr. M.B. Strooboscher, Principal.

**Smithville District Christian High School,**

Box 310, Smithville, ON L0R 2A0

Phone: 957-3255 or 957-3431

## Toronto District Christian High School

will have openings in the following subjects:

• **Music** • **Mathematics**

and an opening for the position of

• **Librarian**

Please send applications and resumes to:

Mr. W. Barneveld, Principal,

7900 Kipling Ave., Woodbridge, ON L4L 1Z5

Phone: (416) 851-1772

## Woodland Christian High School

(located between Kitchener and Guelph on Hwy. #7)

invites applications for positions on an expanding staff.

The openings for the 1981-82 school year are

in combinations of

**Biblical studies/English/History/Boys Phys. Ed.**

Please send letters of applications and resumes to:

W.C.H.S., R.R.#1, Breslau, ON N0B 1M0.

Phone: (519) 648-2771

—AND—

## Woodland Christian High School

invites applications for a possibility of working

in the community in the function of

**Public Relations and Fund Raising.**

Both full and part time will be considered.

Contact:

Mr. Ralph Thompson,

195 Abraham St., Cambridge, ON N3H 1H4.

Phone: (519) 653-7582

*Looking for something?  
Advertise your need in C.C.,  
it works!*

# TEACHERS NEEDED

## Laurentian Hills Christian School

Kitchener, Ontario

invites applications for the position of

## PRINCIPAL

We require a teaching administrator to direct the educational program of our 4-classroom school, employing 4 full-time and 2 part-time teachers.

Duties to commence 1981-82 school year.

Inquiries and applications may be forwarded to

the Chairman of the Education Committee,

Mr. Richard Dykstra,

86 Colebrook Crt., Kitchener, ON N2E 1Y8.

Phone: (519) 742-8279

Alberta

## Rocky Mountain House Christian School

situated near the beautiful Rocky Mountains is inviting applications for possible openings in the **elementary** grades.

Send applications or inquiries to:

Mr. P. Valkenier, Principal,

P.O. Box 669, Rocky Mountain House, AB T0M 1T0

Phone: (403) 845-3516

## Immanuel Christian School

serving a large Christian community in southern Alberta,

is now accepting applications for teaching positions in

the following areas:

**ELEMENTARY — GRADES 2, 3, AND 6**

**JUNIOR/SENIOR HIGH — HOME ECONOMICS, ENGLISH/SOCIAL**

For more information please forward all correspondence

to:

Mr. H. Konynenbelt, Principal,

802 6th Ave. N., Lethbridge, AB T1H 0S1

Phone: (403) 329-1750

## Edmonton Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in kindergarten, elementary, intermediate, junior and senior high classroom positions. These include openings in **music/fine arts, remediation, physical education, and secondary social studies, counselling, business education, mathematics, and English.**

We have the added excitement this year of having the services of curriculum coordinators: K-6 and 7-12. This combined with nearly 80 committed educators seeking to work out an educational experience which more clearly reflects His claim on life is fertile soil in which to grow personally and professionally.

Lee Hollaar, Principal

14304 — 109 Ave., Edmonton, Alberta T5N 1H6.

Telephone: (403) 454-0791

British Columbia

## Abbotsford Christian Secondary School

has a possible vacancy in

**English/Instrumental Music**

for the 1981-1982 school year. Our fully-equipped secondary school

offers a comprehensive Christian education to

250 students in Grades 8 - 12.

Teachers wishing to be part of a dynamic, growing Christian school situation should send resume and references along with application to:

John Messelink,

Box 182, Abbotsford, BC V2S 4N8

Phone: (604) 859-5528

## Pacific Christian School

ELEMENTARY DIVISION — invites applications for

**Grade 5 position**

and a tentative vacancy, 50% Kindergarten, 50% remedial supervision.

SECONDARY DIVISION — requires a suitably qualified teacher for

**Industrial Education 8 - 12**

emphasis on drafting and woodwork.

Three letters of reference required for all positions. Apply to:

The Principal, Pacific Christian School,

671 Agnes St., Victoria, BC V8Z 2E7

Tel: (604) 479-1555 (elementary); 479-9365 (secondary)

# TEACHERS NEEDED

**TORONTO:** Toronto Central Christian School invites applications for teachers, **grades 1 through 8**. Please direct inquiries and applications to: Hilda Roukema, Principal, 55 Salisbury Ave., Toronto, ON M4X 1C5, or phone: (416) 968-2036.

**THUNDER BAY:** Thunder Bay Christian School invites applications for the position of **kindergarten teacher**, combined with **secretarial duties** or **remedial teaching**. Also possible openings in the **primary** and **intermediate** grades. Please address resume or inquiries to: Mr. C.J. Grootenboer, Sec., R.R.#1, Murillo, ON P0T 2G0. Phone: (807) 935-2778 (home).

**WELLANDPORT:** The Wellandport Christian School invites applications for possible openings in the following areas: **Intermediate Division** (ability to teach French an asset) and **Primary Division**. Direct all inquiries to Wm. Thies, Principal, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0. Phone: (416) 386-6272 (school).

**WILLOWDALE:** Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching **grade 7 and 8** students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 80 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school), (416) 636-3133 (home).

**WOODSTOCK:** Required for September 1980, a teacher for **grade 5**. Ability to teach **French** an asset. Please forward resume or inquiries to: R. Vander Ploeg, Principal, John Knox Christian School, Juliana Dr., Woodstock, ON N4S 7W3. Telephone: (519) 539-1492 (school).

**WYOMING:** The John Knox Christian School of Wyoming, ON invites applications for possible openings in the following positions: **combined 1 and 2, 3 and 4 and 5 and 6**. Send applications to: Mr. S. Van Reenen, P.O. Box 81, Wyoming, ON N0N 1T0. Phone: (519) 845-3112.

## British Columbia

**BURNABY:** John Knox Christian School, Burnaby Campus, will have openings for **teaching positions** for the 1981/82 school year. Interested persons are invited to forward their complete resume and application forms to: Ben Hendricks, Principal, John Knox Christian School, Burnaby Campus, 8260 — 13th Avenue, Burnaby, BC V3N 2G5

**DUNCAN:** Duncan Christian School invites applications for a junior secondary **social studies/science** or **English/science** teaching position for the 1981-82 school year. Inquiries are also invited for a possible **special education** position at the elementary level. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9. Phone: (604) 746-5341.

**SURREY:** In September, 1981, John Knox Christian School, Surrey Campus, will have openings for a **grade 3** teacher and an **intermediate grades** teacher. Expertise in French, music or remediation would be helpful. Please send applications to: Mr. A. Jansen, Principal, 9612 - 152nd St., Surrey, BC V3R 4G4

**VANCOUVER:** The Elementary Division of the Vancouver Christian School, 5621 Killarney St., Vancouver, BC V5R 3W4, invites teacher applications for possible openings in grade 3/4 and 4/5 **combinations**. Please send your application and resume to the principal: Mr. Frank DeVries.



# Classified Advertising

## TEACHERS NEEDED

### Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1981/82 in any of the major areas of study, but especially in:

- ◀ Bible
- ◀ Social Studies
- ◀ Business Education
- ◀ English
- ◀ French
- ◀ P.E.

or combinations thereof

In some of these subject areas, leadership with over-all program development could be offered.

Located in the greater Vancouver regional district with an out-standing range of educational, cultural and recreational opportunities.

Please send resume and references with application to:

15353-92nd Avenue, Surrey, BC V3R 1C3

For further information contact: F. Herfst, principal,  
(604) 581-1033 (office) or (604) 524-6753 (home)

### The Houston Christian School Society

invites application for the following teaching position for '81-82

Due to possible expansion a

grade 5 through 9 science-social teacher

will be needed. The Houston Christian School is located in the beautiful Bulkley Valley in central B.C.

Contact the Principal,

H. Vandermeer, Box 237, Houston B.C., V0J 1Z0  
Phone: (604) 845-7736 (school)

### BULKLEY VALLEY CHRISTIAN HIGH SCHOOL

In Smithers, B.C., invites applications for the position of principal for the 1981-82 school year.

Applications are also invited for teachers for the 1981-82 school year, with qualifications in the following areas:

- Math and Science
- Social studies
- Counseling
- English
- French
- Home economics
- Music

Send applications to:

George Koopmans,  
Bulkley Valley Christian High School,  
Box 3635, Smithers, BC V0J 2N0.  
Phone: (604) 847-4238 (school)  
(604) 846-5386 (home)

### The Vancouver Christian Secondary School

is a young, rapidly growing interdenominational Highschool

Now in its 3rd year of operation, it has 100 students, offers grade 8 through 11, expects about 150 students in September 1981, and will add grade 12, the Lord willing. Recently the school amalgamated with the Vancouver Christian Elementary School, which has offered Christian education in Vancouver, BC for over 30 years.

For the school year 81-82, the school will need the following:

**Principal:** The present principal would like to return to full-time teaching. The new principal should be a wise Christian, show interest in curriculum development, have proven administrative ability, and be able to deal with supporters and parents of different Christian background.

He or she will be expected to teach for approximately 1/3 of the time.

**Staff:** Due to expansion, the school will need 2 or 3 additional teachers.

Prospective teachers in all subject areas are encouraged to apply. In particular the school is looking for teachers with experience in **Science, P.E., and Business Education** courses. Enquiries should be directed to the principal.

Mr. Conrad VanderKamp,  
Vancouver Christian Secondary School,  
3496 Haida Dr., Vancouver, BC V5M 3Z4.  
Phone: (604) 430-3062 (school).

### RICHMOND CHRISTIAN SCHOOL

has positions open for the 1981/82 school year:

1. Teacher for Grades 5 and 6,
2. Teacher for French for Grades 4, 5, 6 & 7,
3. Part-time teacher for Grades 6 and 7,

or any combination of the above.

Interested persons should send their resume of experience and qualifications plus an educational and life-faith statement as to how you understand and convey these principles to:

Richmond Christian Elementary School,  
8180 No. 2 Road, Richmond, BC V7C 3M3  
Attention: Mr. I. Codling

For more information regarding the above positions, telephone the school at: (604) 277-4714 or contact Mr. Nick Loenen, president of the Board at: (604) 274-3868.

## HELP WANTED

**LIVE-IN HOUSEKEEPER** or couple required for retired gentleman, age 70. Owns comfortable home in Southern Ontario. Duties negotiable. Apply to Box #4587, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3, giving particulars.

## HELP WANTED

Wanted by spring on large modern dairy farm in N.S., **reliable young man**. Experience with milking and machinery required. Good wages, room and board included. Write to: J. Folkertsma, Shubenacadie Box 93, Hants Co., NS B0N 2H0, Canada.

## HELP WANTED

### BOOKKEEPER

The C.J.L. Foundation invites applications for a responsible bookkeeping/secretarial position beginning March 23.

Applicants must possess a thorough understanding of accounting through financial statement preparations. A general business background and moderate typing skills are required.

Please address inquiries and resumes to:

C.J.L. Foundation,

229 College St., Toronto, ON M5T 1R4 — Tel. (416) 979-2443

## CALVINIST CONTACT

invites applications for

### Managing Editor

The full time position has been created so that greater emphasis can be placed on editorial planning.

The qualified person should:

- be able to provide Christian leadership and direction.
- have writing skills in both Dutch and English and be proficient in both.
- have an understanding of C.C.'s constituency (audience).
- have experience in journalism and editing.

**DEADLINE IS MARCH 16, 1981.**

Send resume and inquiries to:

KEITH KNIGHT CALVINIST CONTACT,  
99 Niagara St., St. Catharines, ON L2R 4L3

### Talitha Christian Girls' Home requires

### HOUSE PARENTS

to love, correct, guide and uphold six troubled, teenaged girls. Starting August 1, 1981 (preferably). Current detailed program and procedures are available for new house parents. Basic qualifications: Maturity, authority, a strong commitment to help lead girls in a Christian way. If the Lord moves you to set aside at least one year for this important work contact: **George Struyk**, Box 2112, Cochrane, ON P0L 1V0. Tel: 705-272-5672.

### Challenging Position

The Christian Labour Association of Canada's Rexdale (Toronto) office has an opening for

### ASSISTANT TO THE EXECUTIVE SECRETARY

Duties include secretarial work, editing manuscripts, coordinating work of office staff, proofreading, correspondence, etc. Applicants must be excellent in grammar and spelling, and have substantial secretarial experience. Applicants should be able to function well within a team of ten other people. Good salary and outstanding fringe benefits.

Send application and resume to:

CLAC, 821 Albion Road, Rexdale, Ontario M9V 1A3

### SHALOM MANOR

Christian Home for the Aged in Grimsby, opened in 1979, requires a

### DIRECTOR OF NURSING

**Responsibilities:** Directing and supervising the nursing staff and residents in a 74-bed nursing home. (30 beds in special care unit and 44 beds in self-care unit).

**Qualifications:** Applicant must be willing to give Christian leadership, must possess certificate or be eligible for registration as a R.N., in the province of Ontario, must be able to speak English and Dutch, must be willing to work approximately 40 hours a week. Experience preferred.

**Salary:** Negotiable and will commensurate with training and experience. Please send complete resume indicating qualifications, experience, date available, etc., to:

Mr. H. John Kamphuis, Administrator

Shalom Manor, 112 Bartlett Ave., Grimsby, ON L3M 4N5

Telephone: 416-945-9631

**CLOSING DATE: MARCH 31, 1981**

### CRWRC urgently needs NURSES

to consider serving in Sierra Leone. B.S.N. is preferred, but equivalent experience will be considered. Six-year commitment is essential. Please call us if you know of any qualified person who might be willing to serve.

(616) 241-1691, ext. 193

### Grower Manager Wanted

We are in need of a grower manager for 100,000 square feet of greenhouse area. Must be experienced with the production of **flowering pot plants and foliage plants**. Also must be able to manage a crew of 10 persons or more. Good salary and fringe benefits. Call: Kees Vander Ende at (604) 588-5431.

Or write:

Burnaby Lake Greenhouses Ltd.  
9945 — 152nd Street, Surrey, B.C.  
V3R 4G5

**WANTED:** Single man on large irrigation farm in southern Alberta, room and board supplied, private living quarters. High wages for the right person. Phone: (403) 345-3156 or write Box 1314, Coaldale, AB.

## HELP WANTED

**JOURNEYMAN, MECHANIC** required for co-op service centre in Neerlandia, AB. Experience necessary in diesel and gas engines, welding an asset. Top wages and good working conditions. For more information contact: General Manager, Neerlandia Co-op Ltd., Neerlandia, AB T0G 1R0. Phone: (403) 674-3020.

**WANTED:** Reliable young man to help with beekeeping operation during the months of June to September inclusive. Write to De Jong's Honey Farm, Box 1956, Brooks, AB or phone: 403-362-5416.

### GROWER WANTED

We are in need of a grower for 17,000 sq. ft. of greenhouses. Must be experienced with the production of **cut mums and carnations**. Please send complete resume and expected salary to: Passmores Flowers, att. Dennis Vandenberg, 291 Erie Ave., Brantford, ON N3S 2H7. Phone: (519) 752-7885.

### RIVERSIDE SHELL SERVICE

Severn Bridge, ON

needs a **mechanic** with A license immediately. Full time employment. Phone: 705-689-5315 or write: Riverside Shell Service, Highway 11, North, Severn Bridge, ON P0E 1N0.

### Evangelistic material in Arabic

Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.

Write:

Arabic Department,  
The Back to God Hour,  
P.O. Box 5070,  
Burlington, ON L7R 3Y8

## EMPLOY. WANTED

**YOUNG MAN**, 22 years, grade 12 and diploma in Agricultural technology, seeks employment in mechanically orientated job. Some experience in welding and automotive: Willing to become apprentice. W. Van Dyk, 12 Pittfield Rd., Agincourt, ON M1S 1X7. Phone: 416-291-2398.

**GREENHOUSE WORK:** Married man, 28 years of age, with Dutch horticultural diplomas, seeks employment in greenhouse work. Contact: Jan Verbruggen, 309 Victoria St. E., Apt. #1A, Alliston, ON. Phone: (705) 435-7916.

**STUDENT** seeks summer employment on any type of farm, has two summers experience. My name is John Wessels, currently a grade 12 student at Durham Christian High School to be graduating in June, going to Dordt College in September. Eager and healthy. Please phone: 1-416-623-4120 or write: John Wessels, 10 Liberty St. North, Bowmanville, ON L1C 2L4.

**17-YEAR-OLD GIRL** from B.C., looking for employment during July and August. Red Cross certified babysitter, excellent swimmer, much experienced with the handicapped. Please write to Box #4586, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

## COTTAGES

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Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1981. Write or phone for brochure:

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AND CAMP GROUNDS

R.R.#3, Roseneath, ON K0K 2X0  
Phone: (416) 352-2308







# Books

Sociology

## Basic views in the Canadian welfare system

**The Emergence of Social Security in Canada**, by Dennis Guest; University of British Columbia Press, Vancouver, BC, 1980; pb., 257 pp., bibliography and index. Reviewed by Justin Cooper, Toronto, ON.

Have you ever wondered why you get family allowance cheques in the mail in Canada? This book provides insight into the factors which have shaped this and other social welfare programs

in Canada. The bulk of the work is taken up with the historical account which focusses on the formative years prior to and during World War Two. However, the author has also written a helpful introduction and conclusion in which he sets forth the major themes that are traced in his historical analysis. The emergence of social security is portrayed in terms of a shift in the basic view of social welfare. Up to World War Two the

"residual" concept, which sees welfare as a minimal and temporary help of last resort provided by family and private agencies, was predominant in shaping policy. This has largely, though not entirely, been replaced by the "institutional" view in which social welfare is seen as a governmental responsibility for the unavoidable risks to human welfare which characterize life in an industrial society.

Within this framework the author traces the establishment of a social minimum standard of living, the redefinition of the causes of poverty and dependency, the growth of public participation in welfare programs and the influence on social welfare policy of the division of powers in the British North America Act.

The book is noteworthy for the way in which the author has balanced detail and documentation

with an awareness of the role of conflicting views of the nature of social security. However, the work lacks a critical sensitivity to some important issues.

The author is quick to accept the notion that certain types of poverty and dislocation are an unavoidable aspect of an industrial society without asking how the economic life of our society might be carried on more responsibly.

Furthermore, although the book deals with citizen participation in social welfare programs, it takes for granted that government should be the provider of social welfare without considering how other social institutions could appropriately share in this task.

In short, the author lacks any notion of differentiated responsibility in a society and therefore remains within the dilemma of private, individual initiative vs. collective, governmental provision,

clearly opting for the latter.

Nevertheless, in his treatment of the development of social welfare in Canada the author brings us back to basic questions concerning the causes of poverty, the genuine need for social justice and the proper role of the government in providing this. As such, the book will be of general interest to a wider audience as well as a valuable source of historical perspective for those who are directly involved in planning, administering or implementing social welfare programs.

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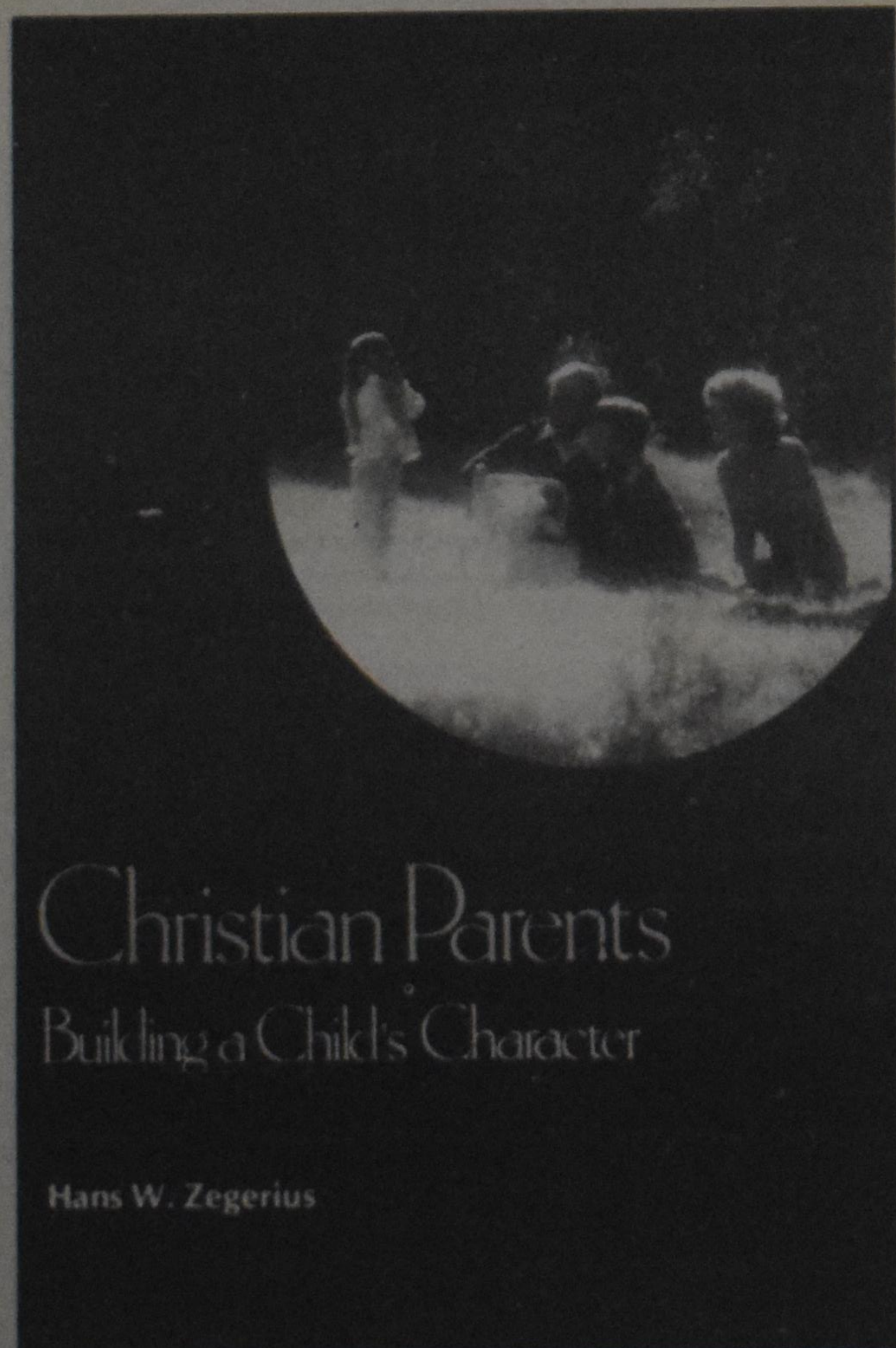
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**Christian Parents:  
Building a Child's Character**  
by Hans Zegerius  
Hardcover: \$8.95

## A gift for the entire family

"This book is essentially a plea that parents assume the responsibility to love, to teach, and to admonish the children given to them by God. The book is well-organized, in places humorous, and written in a style easily understood by the ordinary Christian parent."

— Presbyterian Record

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— Canadian Baptist

"This is a book with dignity and deep thought, written by a man with a gift for teaching. Although subjective in approach, it maintains a broad perspective and demonstrates the great potential of the Christian family as it struggles against stream in secular society."

— Mennonite Brethren Herald

Order from:  
**GUARDIAN PUBLISHING**  
99 Niagara St., St. Catharines, ON L2R 4L3

Please send me \_\_\_\_\_ copy(ies) of *Christian Parents* by Rev. Zegerius. I have enclosed \$8.95 per book, plus 45¢ postage and handling.

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